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# AMERICAN MISSIONARY REGISTER.

EMBRACING  
THE PRINCIPAL TRANSACTIONS  
OF THE  
VARIOUS INSTITUTIONS  
FOR THE  
PROMULGATION OF CHRISTIAN KNOWLEDGE,  
WITH THE PROCEEDINGS AT LARGE  
OF THE  
UNITED FOREIGN MISSIONARY SOCIETY.

---

BY Z. LEWIS,

ONE OF THE CORRESPONDING SECRETARIES OF THAT SOCIETY.

---

From the rising of the sun, even unto the going down of the same, my name shall be great among the Gentiles; and in every place incense shall be offered unto my name, and a pure offering: for my name shall be great among the Heathen, saith the Lord of Hosts.—*Malachi*, i. 11.

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VOL. II.

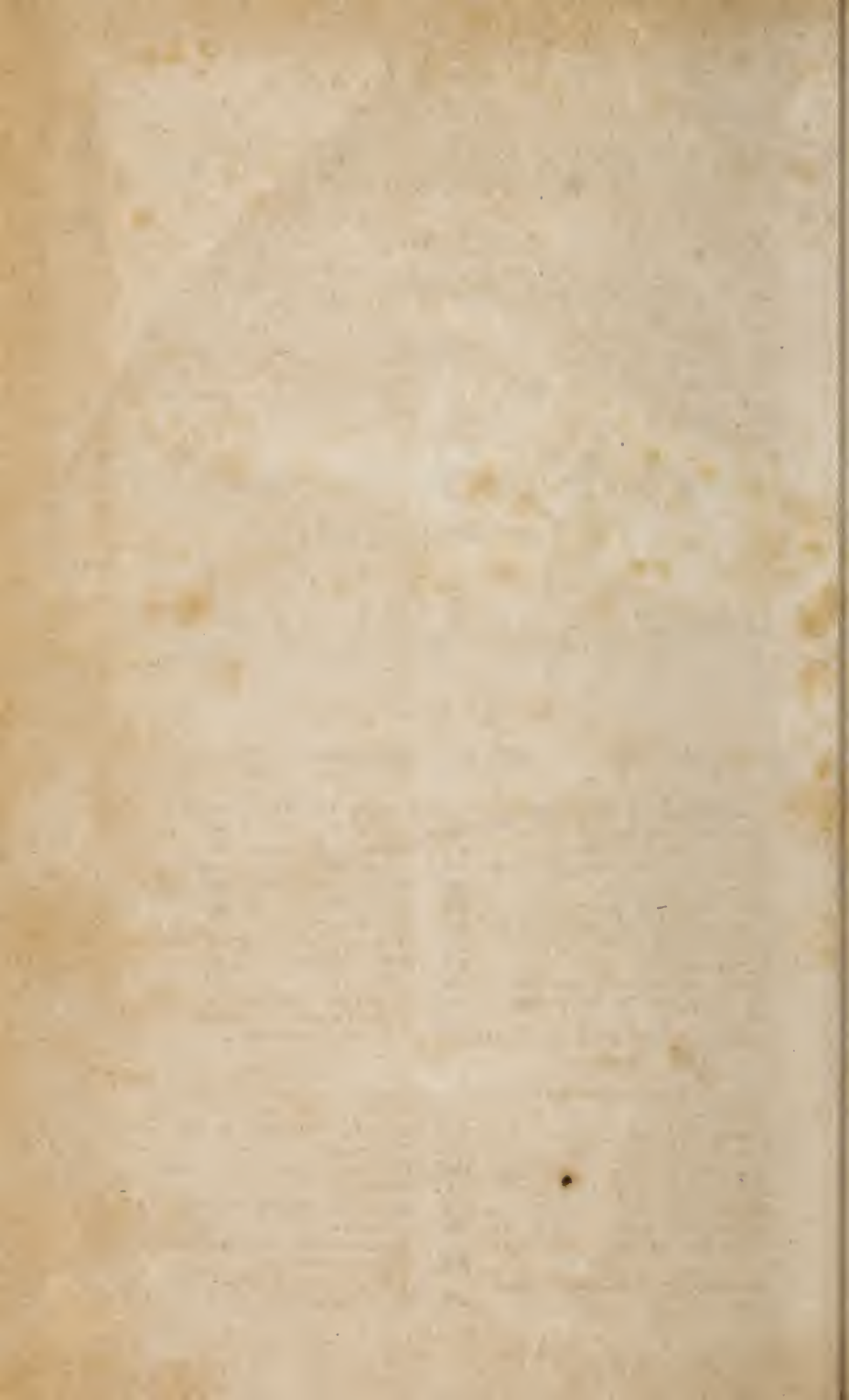
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New-York :

PUBLISHED AT NO. 38 BROAD-STREET.

Printed by J. & J. Harper.

1822.

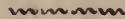


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# AMERICAN Missionary Register.

VOL. II.]

JULY, 1821.

[No. 1.

## Biography.

### MEMOIR OF THE REV. THOMAS SCOTT,

RECTOR OF ASTON SANFORD.

THE following Memoir of the Rev. THOMAS SCOTT, notwithstanding it embraces but little more of his long and useful life than the period of his last sickness, will be interesting to all who have read and admired his *Force of Truth*, and his *Commentary on the Bible*. It is copied from the *Christian Observer* of April last; and, as limited as it is, we have thought proper to place it in our biographical department.

#### MEMOIR, &c.

THIS faithful and laborious servant of God, has at length been called to his eternal rest. His death took place on Monday evening the 16th inst. after an illness which confined him to his bed exactly five weeks.

Leaving to others the commemoration of his long-continued and very useful labours, or rather committing them all to Him who has, no doubt, bestowed upon them the best applause—"Well done, good and faithful servant!"—We confine ourselves to a few facts pertaining to the latter part of his life.

Though Mr. Scott possessed, as he expressed on his death-bed, a sort of "iron strength" of constitution, yet he at no part of his life enjoyed good health. For many years, and perhaps never more than during the four years and a half (from Jan. 1788 to June 1792) employed upon the first edition of his *Commentary*, he suffered severely from bilious complaints and asthma. These distressing affections, however, had for a long time past subsided to a

surprising degree; but a liability to attacks of inflammatory fever, succeeded to them, which repeatedly endangered and at length terminated his life.

For seven or eight years past, various infirmities had confined him to the immediate neighbourhood in which he resided, and most of the time to his very small parish, not containing seventy souls. (His labours, however, as a student, and with his pen, were undiminished: and it is not twelve months since he wrote to one of his family, "I believe I work more hours daily in my study than ever I did in my life." His only relaxation was cultivating his garden, when the weather would permit his thus employing an hour or two in the afternoon. Increasing deafness had of late nearly precluded him from conversation, in which he used to take great delight, and reduced him almost to a life of solitude, in the midst of a family who greatly loved and were tenderly beloved by him.

A mind thus always at work, and unrelieved in its labours, must necessari-

ly at times feel itself worn down ; and it was rather matter of painful regret, than of surprise, to see this venerable man sometimes melting into tears, even while he declared I have no assignable cause of distress whatever. But, though his spirits thus failed him, his judgment and other intellectual powers remained unimpaired to the end.

In this state his last illness found him. On the first Sunday in March he preached in the forenoon with great animation, from Rom. viii. 32, and administered the Lord's Supper ; and in the evening, he expounded, as usual, to several of his parishioners assembled in his kitchen—the subject, the Pharisee and Publican, Luke xviii. But it was for the last time. He soon after caught a severe cold : and though the catarrhal symptoms gave way sooner than was expected, yet on Saturday, March 10, he was attacked with a fever, which continued with some variations, till its fatal termination at the period already mentioned.

Under all the circumstances of such a case, to have expected that Mr. Scott's mind should be kept uniformly cheerful, and filled with bright anticipations, would have been not only less than a miracle, but would have shown a defective acquaintance with the operations of the human mind, and with God's dealings with his most established and matured servants, and also an ignorance of what both Scripture and fact teach respecting the power and malice of evil spirits. The sagacious and observant Bunyan took a different view of the subject, and accordingly represents his deeper and more experienced *Christian* as encountering, on his first entrance into the river, and in some parts of his passage, a degree of darkness and apprehension, from which the younger disciple, *Hopeful*, is mercifully exempted. Is not this natural, and supported by facts ? The deeper views which such characters have taken of sin ; the profounder sense they have of their own unworthiness ; their more awful impressions of eternity ; and the

apprehensions which long experience has taught them to form of the deceitfulness of the human heart : all conspire to this end. Moreover, it is a common observation, that where (as in the case of Abraham) Almighty God has communicated strong faith, he commonly subjects it to severe trials. If any can conceive of nothing superior to present comfort, to them this may be puzzling ;—but it need not be so to others. The result, in such cases, proves honourable to God, and edifying to his saints. What tried and tempted spirit, for example, has not been animated in his conflicts by the exclamation wrung from holy Job, “ Though he slay me yet will I trust in him ? ”

Though, however, Mr. Scott passed through “ deep waters,” and sometimes walked in darkness,” Isa. l. 10, during his last illness, it is not to be supposed that this was his constant, or even his habitual situation, much less that fear of the final event prevailed in him. No : hope as to that point generally predominated, though he would say, “ Even one fear, *where infinity is at stake*, is sufficient to countervail all its consoling effects : ” but the present conflict was severe : “ Satan,” he said, “ bends all his efforts to be revenged on me, in this awful hour, for all that I have done against his kingdom through life ! ” and his holy soul could conceive of many evils, short of final failure of salvation, from which he shrunk back with horror. There can be no doubt that these distressing feelings were much connected with the disease under which he laboured, as they increased and abated again with the daily paroxysm of his fever : yet, with the Scriptures in our hands, we cannot hesitate to concur in his judgment, that the malignant powers of darkness took advantage of this, in a peculiar manner, to harass and distress him. From time to time, however, the clouds dispersed, and the “ sun of righteousness arose upon him with healing in his beams.” This was signally the case, on one occasion, after he had received the holy sacrament, which he did four times with

a solemnity, and even sublimity of devotion, which can never be forgotten by those who witnessed it. He had observed, "An undue stress is by some laid upon this ordinance, as administered to the sick, but I think others of us are in danger of undervaluing it: it is a *means of grace*, and may prove God's instrument of conveying to me the comfort I am seeking." Blessed be God it did so in an eminent degree. Shortly after the service was concluded, he adopted the language of Simeon, "Lord, now lettest thou thy servant depart in peace, for mine eyes have seen thy salvation." Through the remainder of the day, and during the night, he remained in a very happy state of mind. To one who came in the evening he said, "It was *beneficial* to me: I received Christ, and he received me. I feel a calmness which I did not expect last night: I bless God for it." And then he repeated, in the most emphatic manner, the whole 12th chapter of Isaiah, "O Lord, I will praise thee," &c. The next morning he said: "This is heaven begun, I have done with darkness *for ever—for ever*. Satan is vanquished. Nothing now remains but salvation with eternal glory—*eternal glory*."

This, indeed, was not realized, so far as it implied the expectation that there would be no other conflict. The fact is, he had imagined himself much nearer death than he was; and life continuing, "the clouds," as he expressed it, "returned after the rain." Still, as the end approached, darkness and gloom fled away, and calmness, and peace, and sometimes blessed anticipations predominated. The day before he died he dismissed one of his children to public worship, with benedictions and prayers for all the congregations of Christ's church, and concluded, "Blessed be his glorious name for ever, and let the whole earth be filled with his glory. He is highly exalted above all blessing and praise." And the very day he died, he thus addressed an aged and infirm inmate of his family—"This is hard work: but let us *think* of heaven! let us *hope*

for heaven! let us *pray* for heaven!" And afterwards, on reviewing the forenoon, for he seemed still strictly to call himself to account for his use of time, he said, "the morning for some hours passed very comfortably." And again, "this is something like godliness,"—meaning, as he at another time expressed it, that he had been able to "approach unto God."

But it was not only at these brighter seasons that the excellent state of his mind appeared: even when "joy and peace" were most wanting, all the other "fruits of the Spirit," produced in rich abundance, were visible in him to every eye but his own. This became the more apparent even by means of his deafness, which while it almost cut him off from receiving communications from others, produced in him a habit of almost literally *thinking aloud*: and this brought to light such exercises of faith, of hope, of love, of fervent prayer, of deep humility, of meditation on the Scriptures, in which numerous passages were often brought together in the most striking and often beautiful combination, as could not otherwise have been traced, and as cannot be adequately represented to those who did not witness them.

But throughout his illness all his tempers and dispositions marked a soul ripe for heaven. His patience was most exemplary, though this was the grace which, almost more than any other he feared would fail. His *kindness* and affection to all who approached him were carried to the greatest height, and showed themselves in a singularly minute attention to all their feelings, and whatever might be for their comfort, to a degree that was quite affecting; especially at a time when he was suffering so much himself, often in mind as well as body;—even in the darkest times, *Thou art righteous! Father glorify thy name!* solemnly enunciated, was the sentence most frequently on his lips, and marked his profound *submission*. His *humility* and sense of utter unworthiness seemed now more deep than words could express. One of the prayers

taught from his lips, in the manner above described, was in these words: "O God, do not abhor me, though I be indeed *abhorrible*, and abhor myself! Say not, Thou filthy soul, continue filthy still! but say, rather, I will, be thou clean!" It need scarcely be said that Christ was now more precious in his eyes than ever, and his expressions of exclusive, undivided, and adoring adherence to him for salvation, if possible, more strong. At the same time he refused the appropriation to himself of those promises which belong only to true believers in Christ, except as it could be shown that he bore the *character* commonly annexed to the promise, such as those that *fear* the Lord—that *love* God, *repent*, *believe*, and *obey*. When he could not trace this in himself, he would have recourse to those which encourage even the chief of sinners to come to Christ, and assure them, that "he that cometh he will in no wise cast out."

In this connexion it may be remarked, that whatever dissatisfaction with himself he at any time expressed, he never intimated the least wavering as to the truths which he had spent his life in inculcating, or impeached his own sincerity and faithfulness in the discharge of his ministry.

It was delightful to see, as the close approached, all his fears disappearing one after another, and in the end not one evil that he had apprehended coming upon him! He had dreaded delirium, in which he might say and do "desperate things:" but he suffered none, beyond an occasional tumult of thoughts in his sleep, and a momentary confusion on awaking. He had dreaded the utter exhaustion of his patience: but it increased to the end. On the only point on which any approach to impatience had been discovered—"his desire to depart"—he had become almost perfectly resigned; and though he still inquired frequently if any "token for good," as he called the symptoms of dissolution, appeared, yet on receiving a negative

answer, he only observed, "Then I must seek a fresh stock of patience."

His last fear respected the agony of death itself, the act of dying, and the severe struggle which he thought he had peculiar reason then to expect. But blessed be God! death brought no agony, no struggle, not even a groan, or a sigh, or a discomposed feature to *him*! His breath (so to speak) gradually *ebbed* away, and that he *ceased to breathe*, while his countenance assumed a most benign and placid aspect, was all the description that could be given of his departure.

Thus "slept in Jesus," in the 75th year of his age, after the faithful discharge of his ministry during more than 45 years, this honoured servant of God, who by his numerous and valuable writings, "being dead, yet speaketh," and will, it may be hoped, continue to instruct and edify to distant generations. A sentence which he uttered on an occasion when his assembled family joined with him in reviewing "all the way that the Lord had led them," may perhaps properly close this brief narrative:—"I cannot but feel and consider myself as a man that has been peculiarly prospered of God, and I desire to acknowledge it with humble and devout gratitude. Yes, *goodness and mercy have followed me all the days of my life*. Whatever my *FEELINGS* may at any time be—and my situation and infirmities, and perhaps also my turn of mind exposes me, at times, to considerable *gloom and depression*—yet *THIS IS MY deliberate judgment*. Yea, and on the whole I can add with good confidence, not only they *HAVE followed*, but *goodness and mercy SHALL follow me all the days of my life; and I shall dwell in the house of the Lord for ever*"

It may be gratifying to the public to be informed that Mr. Scott has left in MS. a memoir of his own life, down to the year 1812, which cannot fail to prove highly interesting to all who have esteemed his character, and profited by his instructions.

It may be satisfactory also to state, with respect to the stereotype edition of his Bible, which has been long in the course of execution, that the copy is fully prepared by the author as far as the third chapter of the Second Epistle to Timothy; and that besides this there exists a copy of the last published edi-

tion, corrected by him to the very end of Revelations: from which the remaining part will be completed, according to his own final directions, under the care of a gentleman, in concert with his family, who has long been his literary assistant in the work, and in whose fidelity he placed entire confidence.

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## Reports of Societies.

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### FIFTH REPORT OF THE NEW-YORK SUNDAY SCHOOL UNION SOCIETY.

PRESENTED AT THE ANNUAL MEETING IN THE CITY OF NEW-YORK,

ON TUESDAY, MAY 8, 1821.

*Corresponding Secretary, Mr. ELEAZER LORD—Treasurer, Mr. J. H. HILL.*

IN this Report, the Committee present a statement of their proceedings during the past year—extracts from the Quarterly Reports of the Superintendents of their own Schools—some account of other Schools in this city and in various parts of this country—and a brief view of the progress of Sunday Schools in Great Britain and other parts of the world.

#### *Number of Schools, and Scholars, under the care of the Union.*

The schools under the immediate patronage of this Society, are thirty-eight in number, and comprise about 3800 learners, many of whom have been regular attendants from the first opening of the schools in 1816, while a considerable proportion are only occasionally present. Of the present superintendents and teachers also, many were among those who first came forward to establish and promote this system of instruction. To these, accessions have been made from some of the congregations, and in some instances teachers have been supplied from among the learners. The Committee are anxious to recognise, in the most public manner the self-denial, perseverance, and zeal of the superintendents, teachers, and visitors, by which the operations of the Society have been sustained and its object thus far accomplished.

#### *Extracts from the Quarterly Reports, &c.*

The Committee are persuaded that they could in no way do more justice to the schools, or better satisfy the expectations of the Society, than by giving the following extracts from among the reports received at the last quarterly meeting of the superintendents and teachers:

*School No 4, attached to Christ Church, under the pastoral charge of the Rev. Mr. Lyell.*—This school is conducted by two superintendents, a secretary, two visitors for absentees, and twelve teachers, and comprises seventy-five scholars, of whom about fifty regularly attend.

In the course of the year, 32,658 verses of Scripture have been committed to memory; 225 tracts have been distributed for learning and reciting Scripture proofs, 15 Bibles, 9 Testaments, 14 Books of Common Prayer,

3 Catechisms, and 7 Hymn Books for Sunday Schools, have been given as premiums, and the scholars have paid in tickets for all their Spelling-Books.

The prayer-meetings of the teachers have been regularly held once a fortnight through the year, and we have reason to believe that a blessing has attended them. Three of our number, we have the pleasure to regard as having fled to the refuge, and laid hold of the glorious hope set forth in the Gospel. Others have had their minds seriously and solemnly impressed.

We think it our duty in this report to mention the support which we have received from the Vestry of our Church, in providing a room for our accommodation for two years past, and having authorised us to procure one for the coming year at their expense.

*School No. 6, attached to the Middle and North Dutch Churches.*—The School at present is under the direction of two superintendents, two visitors, and nine teachers. The number of scholars, whose names are registered, is seventy-three. Several of the boys have received, for their diligence and application, the different rewards of Bibles, Testaments, hymn-books, tracts, &c., which have been proposed, either by the superintendent or by the Visitors of the Union Sunday School Society.

*School No. 10, attached to St. George's Church.*—This school consists of one superintendent, twelve teachers, five assistant teachers, two visitors of absentees, and one hundred and twenty-four scholars. During the past year, two hundred and three scholars have been admitted, one hundred and fourteen transferred to School No. 24, and one hundred and thirty-nine dismissed. During the same time, there have been purchased by the scholars, with tickets, &c., four Bibles, nine Testaments, fifteen hymn-books, fifteen First Part, and five Second Part Spelling-Books. Added to these, several rewards of Bibles and Prayer-Books have been presented by our Pastor to those boys who

have excelled in committing Scripture to memory.

Our library now consists of about 500 volumes. Regarding it as an important auxiliary to the cause in which we are engaged, we are constrained to recommend the collection of a library to those schools which still remain without one. The greater part of those parents whose children attend our school are unable to own any book except the Bible. By means of our library, they have it in their power to employ many of their leisure hours in profitable reading; and that they do so employ them, we have the most satisfactory evidence.

*School No. 11, attached to the Baptist Church in Mulberry-street.*—The number of Scholars on the Register is one hundred and eleven, of whom sixty generally attend at a time. The school is conducted by one superintendent, one secretary, nine teachers, and four visitors of absentees, who also collect new scholars.

Our school was formed on the 3d day of March, 1816. Since its commencement, there have been admitted seven hundred and thirty-four scholars. Seven teachers and eight scholars have been seriously impressed since their connexion with the school, and have publicly professed their faith in the Gospel.

*School No. 17, attached to St. Stephen's Church.*—Our school at present consists of one superintendent, one assistant, one secretary, fifteen teachers, and one hundred and forty-three scholars. The average number of punctual attendants is from eighty-five to one hundred.

It is with pleasure we state that the parents of our scholars appear to be more willing, within a few months past, to second our endeavours, than at any former period; which, in a great measure, is attributed to frequent visiting. Part of our teachers have devoted their leisure hours to this object, and in most instances their visits have been received with gratitude.

Our pupils have made considerable

progress in committing Scripture to memory. Since the last report, (now six months,) they have committed to memory 24,162 verses, in a manner highly creditable to themselves, and satisfactory to their teachers. Part of the smaller children have also made rapid improvement in the studies to which their attention has been directed. Among this number, there are three coloured lads, who having to work for their living, cannot study their lessons during the week; but notwithstanding this disadvantage, they have in four months advanced from the alphabet to the Testament.

*School No. 23, attached to the Baptist Church in Vandam-street.*—During the last year, one hundred and ten names have been added to the register; twenty-one regularly dismissed by certificate, either in consequence of leaving the city, or moving to districts too distant to attend; two only have left us without notice. These changes leave one hundred and eighty-seven regular attendants, white boys, from four to seventeen years of age. Our present conductors are two superintendents, a secretary, and fourteen teachers, occasionally assisted by the elder boys.

The school comprises eighteen classes, in four divisions, viz. 1st division, nine reading classes in Bibles and Testaments; 2d division, three classes, exercised in second reading lessons and spelling; 3d division, four classes, in first reading and spelling lessons; 4th division, two classes, in A, B, C. About twenty have been advanced one division since the commencement of the year. Most of the Testament classes have regularly received the monthly rewards for the Scripture proofs. The average of attendance, for the last six months, has been at nearly one hundred and fifty. The attentions of our pastor (the Rev. Mr. Smith) contribute much to our prosperity. He fails not to encourage us by every exertion consistent with his other engagements. Last Sabbath the customary half-yearly sermon was addressed to the pa-

rents and children, the greater part of whom attended. We find it a great means of bringing the families to the house of worship even at other times. All the families connected with the school, to the number of one hundred and forty-two, have been regularly visited three times the past year. The last stated visits were made the present month, when it was ascertained, that of one hundred and eighty-seven boys, one only is sick; eleven anticipate changing residence too distant to attend, which will leave one hundred and seventy-six on our register after the present month.

As every fact connected with a real reformation in the morals or manners of the subjects of our charge, is important to establish the usefulness of this Institution, we will not omit to mention such as are remarkable, of which we can speak confidently.

The most striking instance is a lad twelve years of age, of open disposition, but strong passions. He attended Sunday School occasionally for four years, but was inattentive, and of bad habits. Previous to last May, he came only when brought in the morning, and absented himself both from home and school till night, though always severely chastised for it by his father. He was also an habitual truant from week-day school. Neither persuasion nor severity could enforce his attendance at either. All means, in the hands of his parents, failed of reclaiming him: he grew rather worse, and the few times he attended with us, he was so insubordinate that it was frequently urged by the teachers that he should be expelled. He however remained, and attended the last anniversary, but was dismissed from the assemblage for *misconduct*; from which time he attended no more till the first week in June last, when the visiter advised with the parents, and recommended an entire change of treatment, which was directly followed. The rod was entirely discarded. The boy was detained at home, for an inter-

view with the visiter, who, in the presence of his parents, exposed to him his wicked and ungrateful conduct. Contrary to our anticipations, a silent attention was obtained, and so much influence was gained over him, that he not only with tears confessed his transgressions, but promised the ensuing week, to set out with new resolutions. He did accordingly attend the next Sabbath.

The superintendent had determined to reverse the order of things also at school, and no longer reported his absence, but his attendance, and always with a word of recommendation to his parents of his improving conduct. His ambition was excited sufficiently to bring him under the *full influence* of good precept and example. We frequently reminded him to attend *early*, as we might want his services with the younger classes; and to these he was sometimes called. This course of treatment continued for three months, when we thought it safe to let him fall in with the usual routine of the school, which was done without losing any ground we had gained; and we now have the satisfaction to state a complete triumph! His punctual attendance is marked on our rolls every Sabbath but one since last June. He has also, in all that time, never failed to obtain all the usual monthly rewards, even the prizes for proofs; and before this time he was never known to commit a *single verse* to memory. In a late visit to his family, it was ascertained that he had been equally attentive at his daily school, and his father has not had occasion to correct him for six months past.

The following facts, obtained during our late visits, offer important matter for reflection, and powerfully plead the *necessity* of the benevolent exertions of this Society. The population of the one hundred and forty-two families attached to the school amounts to eight hundred, of whom four hundred and twelve are adults. Of the whole number, sixty only are professors of religion, and these are out of thirty-seven fami-

lies. Thirty-six of the parents are intemperate—two of them mothers! The whole number may be thus classed:—Thirty-five, reputable; sixty-two indifferent; and forty-five, careless. The children of the first class of parents are doubtless no small means of ensuring good order in the school,—every one of their parents indirectly influencing all under our charge. It will also be perceived, that eight hundred souls are connected with this school, the greater part of whom may be supposed to be, either directly or indirectly, influenced through the personal intercourse of the visiter, or the instruction brought home by the children; the tracts and Bibles distributed, and the lending of them out of the place of worship, by the children, of which last instance we have frequent testimony in regard to careless and ignorant parents, whose attendance can be secured in no other way. We are therefore not without hope that many may, by such humble means, attain to that faith which cometh by *hearing* the word of God! If such are the important circumstances brought to light by a view of a single school of one hundred and eighty-seven boys, drawn out of one hundred and forty-two families, we will leave the reflecting philanthropist to decide how important must be the connexion with Sunday Schools, of those families out of which more than nine thousand children are drawn to fill the classes of these schools in this city.

*School No. 24, attached to St. George's Church, for the instruction of coloured Boys.*—We have now one superintendent, two visitors of absentees, eleven teachers, and one hundred and eleven scholars.

With much pleasure, we report the gift of about fifty small books and tracts from Friend Samuel Wood, whose occasional visits have for a long time cheered and encouraged us; and we also beg leave to record the donation of one hundred and fifty copies of that evangelical little work, "The Dairyman's Daughter," from the "Protestant

Episcopal Tract Society," through their agent, Mr. T. N. Stanford. Two Bibles and two Prayer-Books, besides smaller books, have been awarded and presented to deserving boys, by Dr. Milnor, the last quarter; also one Testament by the Visiting Committee.

*School No. 26, kept at 136 Mulberry-street.*—The school for the past year has consisted of two superintendents, one secretary, fourteen teachers, and one hundred and twenty scholars. The ages of the children are as follows: between 5 and 6 years, nine; 6 and 7, twelve; 7 and 8, fourteen; 8 and 9, thirteen; 9 and 10, seventeen; 10 and 11, sixteen; 11 and 12, fifteen; 12 and 13, twelve; 13 and 14, seven; 14 and 15, five. Of these, twenty-two read in the Bible; forty-five read in the Testament; eleven read lessons in the Spelling-Book; fifteen spell words of one and two syllables; twelve learn the alphabet, and spell words of two letters. The average number of scholars that have attended during the year is seventy-two each Sabbath.

The number of verses of Scripture, including answers in Catechisms equivalent thereto, which have been committed to memory during the year, amounts to 17,390; and 199 tracts have been distributed for Scripture proofs. There have also been given as rewards, 14 Bibles and nine Testaments.

*School No. 34, for coloured Adults, attached to St. George's Church.*—At the commencement of this quarter, the school consisted of one hundred and forty scholars; since admitted, thirty-one; total, one hundred and seventy-one. We have dismissed as follows: gone to sea, eighteen; deceased, two; non-attendants, three; total, twenty-three: leaving one hundred and forty-eight scholars in school. Of this number, about one hundred and twenty-five are present during the day.

Five Bibles and ten Testaments have been distributed as rewards. There are seventeen teachers, seven assistant teachers, and three visitors, engaged in  
July, 1821. 2

the school at present. The school is flourishing, and the scholars manifest a deeper interest than they have done heretofore.

*School No. 36, attached to the Mariner's Church, Roosevelt-street.*—The Board of Directors of the "Society for promoting the Gospel among Seamen in the Port of New-York," appointed a committee last winter to organize a school in connexion with the Mariner's Church, and they opened a school on the 11th of February last.

There are at present seven persons engaged as teachers, and thirty-seven scholars have been admitted.

#### *Schools in New-York, not connected with the Union.*

The Committee take great pleasure in referring to the prosperous state of the numerous Sunday Schools in this city, not connected with this Union.

The Female Union Society for the promotion of Sabbath Schools, numbers thirty-four schools in the city, and 2500 scholars attending regularly, on an average.

The Protestant Episcopal Sunday School Society has thirteen schools, and 1200 scholars.

Besides these, there are several others not connected with any Society or Union. The whole number of children and adults attending Sunday Schools, more or less regularly, is estimated at 9000.

#### *A view of the whole number of Sunday Schools in the city,*

From a recent examination of the state of Sunday School instruction in this city, the following statement is derived:

##### *Number of Schools.*

Sunday School Union Society	38
Female Union Society, including three schools in the vicinity of the city	37
Protestant Episcopal Society	13
Lutheran Church	2
All others	5
Whole number of schools	95

Whole number of scholars admitted in the Schools since the first of them were opened in 1816 . . . . . 37,000

Whole number of teachers and conductors . . . . . 2,900

Present number of teachers and conductors . . . . . 1,003

Teachers and learners who have been admitted to the fellowship of the churches since their connexion with the schools . . . . . 501

*Sunday Schools in other parts of the United States.*

About three months since, the Committee, with a view to obtain intelligence respecting Sunday Schools in different parts of the country, addressed a circular, through the medium of the public prints, to the patrons of such schools, soliciting communications from them, and proposing to embody in this Report the substance of their statements and to forward the Report to them when printed. A summary of the several accounts which have been received in answer to the circular of the committee, is subjoined.

*Franklin, Connecticut.*

This school was first opened in May, 1819, and continued through the summer and autumn, attended by about twenty teachers, and one hundred learners. It was again opened in May, 1820, and continued with nearly the same number of instructors and scholars, till the beginning of winter. In the course of the last season, the children recited above 60,000 verses of Scripture, answers to Catechetical questions, hymns, &c. &c. The pious exertions made in this school, by the pastor of the church and the teachers, appear to have been instrumental of much good. An awakened and serious attention to religion has followed them; and among those who appear to have experienced a gracious change, are three teachers and three Sunday scholars.

*Lisbon (South Parish,) Connecticut.*

This school, from its first formation

in May, 1818, to the following November, comprised seventy-two scholars. In the summer of 1819, the number of scholars was considerably increased. In 1820, there were ninety-two scholars, under the care of one superintendent and twenty-two teachers. Great attention was paid to the recitation of Scripture passages, hymns, &c. Among the encouraging and happy effects witnessed in this school, the report states, that twelve teachers had become hopefully pious while connected with it.

*Mount Pleasant, New-York.*

This school commenced in July last, and closed in October. The number of scholars varied from one hundred and twenty to one hundred and eighty.

*Union Village, Washington County, New-York.*

A Sunday School was commenced here in June, 1820, the number of scholars being one hundred and fifty—teachers, twelve. A pleasing account is given of the good order which prevailed, and of the improvement made: 31,000 verses of Scripture were recited.

*Detroit, Michigan Territory.*

At the last anniversary of the Sunday School Association in the city of Detroit, held in December, 1820, the Report stated that “during the past year, there have been admitted into the school about one hundred and sixty different scholars, of all ages, from eight to twenty years. Of this number, nineteen are people of colour.

*Egg Harbour.*

The school in this place is of recent origin, and consists of fifty-five scholars. It has been promoted with zeal, and its prospects are highly promising.

*Rensom, New-Jersey.*

A Sunday School was opened in this place in 1816, by an association of ladies by whose well-directed zeal it has continued, excepting in the winter months, to the present time.

*Cape May.*

This school was commenced in Aug. 1820. A Society has since been formed, and at the close of March last,

there were eighty scholars, under the care of a superintendent and nine teachers.

### *Snow Hill, Maryland.*

This school consists of about ninety coloured persons, who are instructed by pious females of different denominations. The attention and decorum of the learners, and a more general attendance of coloured people at the different places of public worship, are particularly noted in the report.

### *Petersburgh, Virginia.*

A Sunday School Association was formed in this place in July, 1817, and a school opened, which in a few weeks comprised more than one hundred learners. The number of scholars has been of late about one hundred and thirty. The Report states that no scholar has been discharged for misconduct. Many children who, when admitted, were unacquainted with the alphabet, now read in the Bible. There are seven male and six female teachers.

### *Cincinnati, Ohio.*

The school in this town, of which an account has been received, numbers one hundred and sixty-five scholars, of whom the greater part regularly attend.

### *Philadelphia.*

From the third Report of the Philadelphia "Sunday and Adult School Union," it appears that the total number of schools connected with the Union, was 227; total number of scholars, 19481; teachers, managers, and superintendents, 2653. Since that date, one hundred schools have been added to the Union. By the above Report, it appears there were sixty schools in Philadelphia, comprising 6257 learners of both sexes. The other schools of the Union are in different parts of Pennsylvania, New-Jersey, and the States south and west. The Union appears to be under excellent regulations. Its affairs are conducted with much energy, and it has evidently rendered the most important services to the cause.

Of the schools in Boston, and those in Baltimore, the Committee have no recent accounts, further than that they are in a flourishing state. It is estimated that there are not less than 700 Sunday Schools in the New-England States, and 1000 to 1200 in the other States.

### *Sunday Schools in Great Britain.*

The Sunday Schools in Great Britain continue to increase in numbers and prosperity. From the Reports in May, 1820, of the several Unions in England and Ireland, and the Report of the Sabbath School Union for Scotland, of September last, the following summary is derived:

	<i>Schools.</i>	<i>Teachers.</i>	<i>Scholars.</i>
London . . .	306	4,494	48,615
Country Unions and Societies	2262	27,843	223,927
Sabbath School Union for Scotland	676		44,683
Sunday School Society for Ireland . . .	1091		113,555
Adults . . .			2,303
Totals . . .	4335	32,337	433,053

Increase reported for the preceding year, 598 new schools, and 77,293 scholars.

It is understood, that there are great numbers of schools not included in these Unions or Societies.

The above Reports contain the most gratifying intelligence of the progress of the system on the Continent, in India, Africa and the Islands.

### *Conclusion.*

Wherever the religion of the Bible is found, there the humanity and benevolence of the Bible have displayed themselves in the establishment of Sunday Schools. This method of doing good, like that of distributing the Scriptures, is common to Christians of every name. It was, indeed, the first among those forms of active benevolence,

which, in modern times, have so remarkably united the prayers and the agencies of different denominations of Christians; the first of those modern discoveries from the Fountain of Lights, that it is more blessed to give than to receive, and that, amid a diversity of gifts, the same spirit may prevail, and diffuse itself in harmonious exertions for the good of man.

Sunday Schools may now be characterized as the chief engine of catholicism. They lay their claims upon

the catholicism of the heart. They are conducted mostly by those who are rising into life, to whom they afford constant lessons of mutual love and esteem; and the dews of their kindness fall upon the young, the hope of the church and of society. The Committee cannot refrain from expressions of fervent gratitude to God, that the utmost cordiality still prevails among all those engaged in this undertaking, and that it has so richly shared in the Divine favour and blessing.

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## Home Proceedings.

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### UNITED FOREIGN MISSIONARY SOCIETY.

SINCE our last publication, advices have reached us, from the Union Mission to the 13th of June, the Great Osage Mission to the same date, the Tuscarora Mission to the 18th of June, and the Seneca Mission to the 3d of July.

From the first, we have only a short letter from the Superintendent, dated at the Post of Arkansas, more than six hundred miles on this side of the Union Station. He had come thither for the supplies which had been forwarded from Cincinnati by order of the Board. He mentions nothing in relation to the health of the Family, or the present state of the Indian tribe; but he states, that he had "just sent on the Journal of the Mission from the time of leaving Little Rock." The Journal has not yet arrived.

A letter from Mr. Young, our Teacher at the Seneca Station, announces the safe arrival of the Female Teachers Miss Van Patten and Miss Reeves. They were pleased with their situation, and were preparing to enter on the duties of their office.

From the Great Osage and the Tuscarora Missions, we now present extracts of letters and Journals, which will be perused with interest.

### GREAT OSAGE MISSION.

#### EXTRACT OF LETTERS AND JOURNALS.

*Rev. Mr. Pizley, to the Domestic Secretary.*  
*Mission Boats, near Shawneetown, May 5, 1821.*

Dear Sir,

We hope you will not think it singular that we do not proceed more rapidly, but thank God that we continue to proceed without any serious impediments. We shall undoubtedly

fail of reaching the place of our destination as soon as was hoped by our friends in New-York, even should we have the best success. You will see by our Journal, that there has not been wanting among us a spirit of perseverance, and a desire to press forward.

Considering our confined situation, and the number (more than fifty) for whom provision is to be prepared on

board, we go on comfortably, and have our two regular meals a day, our tables being simply and well furnished. If we are brought to the exercise of no more self-denial than we have hitherto been, we shall scarcely, in these things, be under the necessity of enduring hardness as good soldiers. But you will see by the Journal how we are beginning to be exercised. That it will prove beneficial to us, we have not a doubt.

We are just approaching to Shawnee-town, where we shall find the last Post-office on our way to St. Louis. We have concluded not to send any of the family across the country to St. Louis, as was proposed in New-York, it being thought best by all, as regards both fatigue and danger of disease, that we go by water.

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*Rev. Mr. Dodge to the Domestic Secretary.*

*St. Charles, June 12, 1821.*

Dear Sir,

We have been called through various scenes, since we left New-York, and under all circumstances, the Lord has been our helper. At Shawnee-town, as you have doubtless understood, we were specially visited in the removal of our dear sister Newton. Since we left that place, we have suffered no unnecessary delay. At St. Louis, the boats remained one night and part of two days, and then moved up the river. Perhaps we have not proceeded as rapidly as was generally expected by our Christian friends; but none can calculate very accurately as to the time it will take to perform such a journey as ours, without some experience on these rivers. We feel anxious to get to the place of our destination. Not a member of our family has any inclination to look back. God has been exceedingly kind to us. It is true, he has spoken to us in death, but this is no more than he has done to others in different circumstances. It is no more than we had reason to expect, for God has now where told that we should not

die, merely because we are set apart for this important expedition. The members of our family have been indisposed from time to time, but this is only what has happened to others. I think we have had remarkable health, considering the number there are on board our two boats. What we have as yet been called to suffer, so far from being a source of discouragement, has, I think, had a contrary effect. May God ever help us to rejoice in him, and prepare us for all the allotments of his providence.—Pray for us.

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*Rev. Mr. Pixley to the Domestic Secretary.*

*St. Charles, June 13, 1821.*

We have received the following Note, accompanied with ten dollars, from the *Female Charitable Society* of this place :

“ Much esteemed friends of the Mission Family—you have heard that we have a small Female Charitable Society in this place; but as our object this year is the Sunday School, and the instruction of poor children in our Village, you will not measure the interest we take in the prosperity of your Mission, by the small pittance we here proffer. Yet, we trust you will consider it as a pledge of our cordial attachment to your Family, and of our desire to promote the interests of the Redeemer's Kingdom and the temporal and eternal happiness of the Savages in our country. That the blessing of Heaven may attend you, and that many of the poor Indians may be stars in your crown of rejoicing in the kingdom of Glory, is the earnest and humble petition of our infant Society.

“ MARGARET LINDSAY, *President,*  
LUNA POSTAL, *Secretary.*”

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JOURNAL OF THE MISSION, FROM  
MARIETTA TO SHAWNEETOWN.

In the eleventh number of our first volume, we brought up the Journal of this Mission to the 15th of April. We have now before us the separate

Journals of the Superintendent and Assistant, from that date to the 5th of May. Instead of publishing both at full length, we shall select the leading facts contained in each.

*Marietta, Monday, April 16.*—This morning, two of our single sisters providentially called at the house of the aged General Putnam, who, in consequence of his infirmities, is unable to go abroad. On being informed by some one of his household, that these young ladies belonged to a Mission Family who had arrived there on their way to the country of the Great Osage Indians, the old gentleman turned to them, and, with tearful eyes, said—"I cannot kill for you the *fatted calf*, but I can slaughter the *stalled ox*." Accordingly, before 9 o'clock, the four quarters of a well-fatted ox, weighing nearly 800 pounds, were sent on board our boats. Brother Dodge made him a short visit, and the scene was truly affecting. The aged General expressed great feelings for the situation of the Indians, and ardent desires that our Mission may be blessed.

The good people of this place also presented us a fat sheep, a quantity of cheese, a barrel of seed wheat, a small sum in money, and a variety of other articles of less value.

About nine o'clock many of the citizens assembled at the shore to witness our departure. A hymn was sung, and a prayer was offered up for a blessing on our enterprise, by the Rev. Mr. Robbins. Having taken leave of this affectionate people, we proceeded down the stream, until compelled, by a strong head wind, to put to shore. In the afternoon we put off again, and struggled against the wind until night.

This day, Brother Bright was taken ill. He had a considerable ague, and other symptoms of an intermittent. May the Lord preserve us from sickness. If we need correction of this kind, may we remember, that the Lord does all things well—all things in their season; and that he will cause all things to work

together for good to them that love him. Surely so large a family, exercised with so much fatigue, and exposed to so many changes of weather, cannot ordinarily expect to be long without sickness among some of its members. It is rather a matter of admiration, as well as gratitude, that there has been so little sickness among us. It is also singular, that the most hale and healthy should be first attacked. This day we came 20 miles.

*Tuesday, April 17.*—Much rain fell during the last night, and the water poured in upon our beds. In the morning we were prevented, by snow and sleet, accompanied with high wind, from taking our usual breakfast on deck. In point of climate, we could not think we had gained much by our removal from Vermont. This evening Brother Bright has had another attack of ague and fever. Came, this day, fifty miles.

*Wednesday, April 18.*—The weather extremely cold, and the wind so strong ahead, that it was thought unsafe to proceed until 2 o'clock, P. M. We then put off from shore, and passed down the current about 20 miles.

*Thursday, April 19.*—A pleasant morning—the first of this character we have had on the river. Went on prosperously 60 miles, to the upper corner of Kentucky, and stopped for the night near the big Sandy Creek. Had this evening a pleasant and animated conference; some of the inhabitants from the shore attending with us on board our boats. Still have to record much of the goodness of our God, and to lament that hardness and blindness which lead us so little to notice and rejoice in it. The weather has become more mild, and we are enabled to walk out this evening, without shivering with the cold.

*Friday, April 20.*—Another pleasant morning—sufficiently warm to permit us to remain on deck, and enjoy the prospect of the country, the picturesque appearance of the forests, and the cultivated spots, trees beginning to be green, and the peach in bloom. Stopped a short time at Portsmouth, and re-

ceived from the people of this place and of Circleville, seven barrels of flour, a quantity of bacon and butter, one shovel, and a pair of blankets. Brother Dodge this evening took the steam-boat for Cincinnati, 100 miles distant. Came this day 50 miles.

*Saturday, April 21.*—Put off early this morning, with the prospect of a good day's run. But soon after breakfast, there rose a severe shower, with a violent head wind. The largest boat was driven ashore in the beginning of the storm, where she remained till nearly night. The other boat continued rocking along in the middle of the stream for an hour or two before she could be brought to the shore in safety. Most of the females were severely sea-sick, but the boats, very providentially, received no injury. Toward evening the wind abated, and both boats proceeded to Maysville, where we arrived at 11 o'clock in the evening. Came 40 miles.

*Sabbath, April 22.*—Brother Dodge, having arrived at Cincinnati in the steam-boat, on the preceding evening, preached in the morning for the Rev. Mr. Wilson, in the afternoon for the Rev. Mr. Root, and in the evening for the Rev. Mr. Arthur. In the evening, a collection was taken up of \$22 75, for the benefit of the Mission.

At Maysfield, Brother Pixley preached for the Rev. Mr. Edgar in the morning and evening, and Brother Montgomery preached in the afternoon. About sunset, we had an interesting season with some poor negroes, who came on board to see the Missionaries, and tell of their love to Christ. They said, it rejoiced their hearts that the Lord was building up his cause, and they hoped that Ethiopia would soon stretch forth her hands to God. Their conversation was not without some good effect in stirring up our minds, and in forcibly reminding us that God is no respecter of persons. Most of the family lodged this night with the people of the village.

*Monday, April 23.*—After receiving some articles, presented by the people of this place, we proceeded to Augusta,

where we were favoured with seven barrels of flour, from 250 to 300 pounds of bacon, a firkin of butter, and some blankets and bed-quilts. Having passed about 45 miles against head wind, we put ashore for the night at —, where Brother Pixley, at the request of the inhabitants, preached to a goodly number, from these words—*Walk while ye have the light, &c.*

*Tuesday, April 24.*—Arrived at Cincinnati, 20 miles, at ten o'clock.—Found that Brother Dodge had been getting things in forwardness, so that we should not be detained at this place more than two days. The family were invited to lodge among the inhabitants. Brother Bright is recovering fast from his sickness, but his wife is now taken ill.—To-day one of Brother Dodge's little boys fell over board. No one saw him fall, or knew that he was in the river. Brother Austin, while passing from one Boat to the other, saw merely a hand sinking in the water, which he instantly seized, and thus providentially saved the life of the child. It was pleasant this Evening to overhear some of the Boatmen speaking of the Providence of God which had happily led them to be employed in conveying the Mission Family. They could not, they said, be thankful enough that they had been directed to the enjoyment of such a blessed privilege. It would not be strange, if the next Mission should have persons offering their services gratuitously to convey them, especially if suitable measures were taken to solicit such aid.

*Wednesday, April 25.*—We are this day busily employed in gathering the articles purchased for the Mission, and stowing them away in the Boats, ready to depart on the morrow. The principal articles here purchased, are a pair of Millstones, 18 barrels of pork, 7 of beef, 1 of lard, a handmill, and a quantity of cordage for rigging the Boats. For the amount, we sold a draft upon the Treasurer of the Society at a premium of thirty three and a third per cent. We also received seven barrels

of hard bread, in exchange for flour. May the Lord grant that we may be made wise and faithful stewards of the property put in our possession, and that neither the Society nor the public may have occasion to regret the expenses of the Mission. Surely neither we nor they should regret any sacrifice that may lead us to see the poor Indians turning unto the Lord. Here we would suggest, that the Board, on sending out another Mission, should order in season a sufficient quantity of beef and pork to be salted and barreled for their use. Our beef we were obliged to purchase in its fresh state, and salt and pack it ourselves; and our pork, we fortunately purchased at the smoke house, where it had been hung for the purpose of being converted into bacon. Not a single barrel of salted provisions was to be found in market.

According to previous appointment, the Mission Family assembled this evening with a large concourse of the people of Cincinnati, in the Rev. Mr. Wilson's Church, for religious worship. The introductory prayer by the Rev. Mr. Root; Address to the people by Brother Pixley; Address to the Mission by the Rev. Mr. Slack; and concluding prayer by Brother Dodge. Two or three hymns were sung, and a collection of \$34 50, taken up for the Mission.

*Thursday, April 26.*—Found ourselves, at half past 9, ready to attend religious exercises with many of the people on the margin of the river. A very excellent Address was delivered by the Rev. Mr. Wilson, and an affecting prayer by the Rev. Mr. Kemper. At about 10 o'clock, we closed with our farewell hymn, and proceeded on our way.—While at Cincinnati we received from the good people, in donations and collections, cash to the amount of \$95 75 and provisions to the value of about \$116. We came this day to the Big Bone Creek, 50 miles. It has been thought by some that we might float down the stream at night, as well as through the Day, and thus accelerate

our progress. But we are persuaded that the hazard, as to the health of the family and the safety of the Boats, would be too great to justify it. Several of our number are troubled with the sore throat, but none are very ill.—Brother and Sister Bright are fast recovering.

*Friday, April 27.*—The Morning rose with the most beautiful aspect—calm, pleasant and delightful. As we pass along, we behold a rich and beautiful country on each shore. We came this day 70 miles. Thus we are floating down the stream to our destined haven. O that we could realize that we are passing rapidly down the stream of time to our eternal home, and feel the importance of improving the moments as they pass.

*Saturday April 28.*—About noon we arrived at Louisville. We called on Mr. Wurtz, the Agent of the Society, and received the following donations: from citizens of this place, various articles to the value of about 26 Dlls.; and from Chilicothe, eleven barrels of flour, a piece of tow cloth, and a bale of clothing, and some other articles, which had been sent down for our acceptance; from Bardstown, articles to the value of 12 Dlls. and a half; and from Harrodsburgh 3 barrels of flour, some bacon, and a quantity of clothing. This day we passed the falls of Ohio. While at Cincinnati, we made our calculations to spend the Sabbath at Louisville; but having arrived there earlier in the day than we had expected and it being a favourable time to pass the falls, we considered it our duty to proceed, although urged to remain there until Monday. We left Louisville at 2 o'clock, and proceeded 15 miles below the falls.

*Sabbath, April 29.*—A very pleasant morning. Public worship was held in a beautiful grove on the Kentucky bank of the river. From 20 to 30 of the inhabitants united with us in our worship. Brother Dodge preached in the morning, and Brother Pixley in the afternoon; and at 4 o'clock, we had an in-

teresting conference. This day seemed to be reviving to a number of our family, and we trust that it will not be entirely lost to those who assembled with us. Several of these persons appeared to be solemn, and inclined to give heed to Bible instruction. Some of them could not read, and we learned that the country around was surprisingly destitute of Bibles and of all kinds of religious Books. We gave them two Testaments and a quantity of Religious Tracts. In the afternoon, some of our Brethren walked some distance, in order, if possible, to form a Sabbath School. They found a number of persons, who were willing to engage in the work. May God have mercy on this people, and send means to enlighten them ere they perish.

This day must be recorded as the beginning of days to one in our Mission Family. Between the hours of 9 and 10 o'clock this morning, Sister Newton became the mother of a fine daughter, and every thing with regard to the mother and the child appears to be very favourable. May God make us all thankful for this renewed token of his favour to the Mission Family.

*Monday, April 30.*—This morning, we embark under favourable circumstances. Our Family are all in comfortable health, and in good spirits. We glide down the current with great speed. Having passed more than 70 miles, we again land to enjoy the peaceful walks of the forest. Sister Newton, notwithstanding she has been transported 70 miles this day, is remarkably comfortable.—This evening we attended a Meeting for prayer and praise. Having understood by a letter from Princeton, that the Students of the Theological Seminary hold a special prayer Meeting of half an hour, on our account, on every Monday evening, we have resolved to hold a similar meeting steadily on the same evenings.

*Tuesday, May 1.*—Another pleasant day. The land we pass to-day is low, and the current less rapid. At night, we hauled ashore at a pleasant place

on the Kentucky side, and found ourselves 140 miles from Louisville, having run, in the last two days, 125 miles. This evening we held a Meeting for business, and resolved that a business Meeting should be held on every Tuesday evening. Brothers Pixley and Jones were appointed a Committee to report, at the next meeting, a system of rules in relation to the proper use and distribution of the property intrusted to our care.

*Wednesday, May 2.*—We pass this day rather slowly, there being less current in the river. The banks are very low, and inundated to a great distance. We appear to be passing through a wide and extensive swamp, and find no verdant fields, nor little settlements to diversify and enrich our prospect. Sister Newton is this evening not so well. The scale of Providence is, apparently, about to turn. We deserve, and we must expect to receive chastisement. It is a blessed thing, that we know not what a day may bring forth. It is all-important, however, that we should always be in readiness to meet God in whatever way, he shall see cause to pass before us. Came this day 40 miles.

*Thursday, May 3.*—Alas, how soon may the fairest prospects be overshadowed and darkened with clouds of the most threatening aspect.

The rising morning can't ensure  
That we shall end the day,  
For death stands ready at the door  
To snatch our lives away.

This was a pleasant morning, and after making round a short turn in the river, we had the wind in our favour, so that we run at a good rate. But about 11 o'clock, while thus under sail, one of our Boatmen, John W. Patterson, fell overboard. At this crisis, both of the skiffs happened to be gone; and as, from some cause, he was not able to keep above water but a few moments, he soon sunk to rise no more. We have also at this time another unexpected trial. Sister Newton appears worse, and in a situation quite alarming. She lies in a sleeping posture,

from which we are not able to rouse her. The infant also has had several fits, and appears to be wasting away. What is before us, we know not. But afflictions, if we are the children of God, we must not expect to escape; and if they will prepare us the better for our work, we should not wish to escape them. As to Patterson, who is gone, we believe he has made a change for the better. He was a professor of religion, and took his turn with the male members of the Family in leading our daily religious exercises; and the last time he prayed, he was remarkably solemn and fervent. The Lord grant, that his sudden death may be the life and quickening of us all, that we also may be ready. This evening, Sister Newton and her infant appeared to be a little more comfortable, and the babe was dedicated to God in baptism; but our alarm concerning them has not subsided. At the request of Sister Newton, we have resolved, should she live till to-morrow, to observe the day as a season of humiliation, fasting, and prayer; and not to leave the shore where we now are.

*Friday May 4.*—Brother Newton's babe died about 3 o'clock this morning. Most of the forenoon was devoted to religious exercises, agreeably to the resolution of yesterday. In the afternoon, arrangements were made to inter the infant in the neighbouring burying ground—Mount Vernon, Indiana. Brother Dodge preached a sermon, in reference to the two instances of mortality, from the words—*Be ye also ready.* Truly this has been a solemn, and we hope it may be added, a profitable day. Sister Newton grows worse this evening, and hopes of her recovery have greatly diminished. Her severe sickness may doubtless be ascribed to her being so well at first as to think it unnecessary to be very careful about her diet, or as cautious in other respects as she would have been under a greater sense of weakness. Our Physician gave, in season, the necessary caution, but it was not properly heeded; and now,

too late it is feared, we must lament the error.

*Saturday, May 5.*—Sister Newton is about the same as last evening. Her situation is extremely critical; but her soul walks at liberty, rejoicing in God her Saviour. She seems ready to leave all, without a lingering wish behind. Thus our afflictions are mingled with the best of consolations. We arrived at Shawneetown this afternoon, and Sister Newton was conveyed on shore to an airy and commodious apartment; and our Physician obtained the counsel, and the measures he had pursued received the approbation, of a respectable Physician in this place.

*Sabbath, May 6.*—At 3 o'clock this morning, Sister Newton resigned her spirit into the hands of Him who gave it. In her death there was consolation, although the dispensation was very afflictive. She left behind her the evidences of a faith and hope which raised her above the fear of death, and led her to speak cheerfully about her departure, which she considered to be at hand, and to manifest no anxiety except for the cause of Christ, and for those who she thought were not prepared to die.—Her remains were interred in this place this afternoon, it being considered, from the state of the corpse, unsafe to keep it longer. The funeral sermon, was delivered by Brother Pixley from these words—*Blessed are the dead who die in the Lord.* Brother Newton spoke at the grave to the following purport:—"Friends and Strangers, we leave with you a sacred deposit, the remains of one who was near and dear to us. Will you protect this grave, and not suffer it to be obliterated or injured; and if a monument should be here erected, will you preserve it, so that if any relative of the deceased should pass this way, you may conduct them to the spot, and give them the mournful satisfaction of dropping a tear on the grave of their departed friend."—We had a very interesting conference in the evening, and we cannot but hope that the solemn religious

exercises of this day, will not be in vain to us, or to the people of this place.

[*The Journal from Shawneetown to St. Charles on the Missouri, will be given in our next number.*]

The following notice of the Mission Family is copied from a paper printed at St. Charles, on the Missouri, under date of the 20th of June :—

“On Wednesday last, the Mission Family left this town for their place of destination among the Osage Indians.

“Our village has never been honoured with such an interesting and happy little band of christian philanthropists. There were forty in number; and though from nine different states, it was peculiarly gratifying to see the harmony and genuine affection which existed among them. Though highly intelligent and enterprising, they appeared to be clothed with humility, and to breathe the spirit of love and good will toward all men. We have been apprised of the eventful day in which we live, and have frequently heard of missionary exertions, but never before witnessed such a pleasing sight. Judging from our short acquaintance, we do not hesitate to say, that this family are admirably calculated to carry the arts of husbandry, civilization, and the gospel, to

the Indians of our forest; and by the blessings of Divine Providence, we believe that the time is not far distant when the wilderness shall bud and blossom as the rose.

“When they left us they were accompanied by a respectable number of our citizens to the bank of the Missouri. Their two boats lay side by side, and the interesting little family assembled upon the top of them, at which time our minister addressed the throne of grace—then the Rev. Mr. Dodge, the superintendent, returned thanks for the kind attention and liberality which they had received from the people here. They then took their affectionate leave of us, by singing a sweet and animating farewell anthem, which drew tears from almost every eye upon the shore.

“They received from the people in St. Charles, in money and other necessary articles, the amount of one hundred dollars.

“May their success be commensurate with their self-denial and benevolence—and may they not only be the instruments of changing savage barbarity and ignorance into that friendship and intelligence which is the result of civilization, and the happy influence of Gospel principles, but abundantly rejoice the heart of every christian, patriot, and friend of humanity.”

### TUSCARORA MISSION.

*Extract of a letter from the Missionary at Tuscarora to the Domestic Secretary, dated April 25, 1821.*

Dear Sir,

As the Tuscarora Station has recently been taken under the care of the United Foreign Missionary Society, I consider it my duty to present to the Board a statement of facts relative to the present state of the tribe; and to advert, in this statement, to events which have transpired since the date of the last annual report of the New-York Missionary Society, that the Board may

have a correct view of this establishment, as now under their direction.

Perhaps you are not aware that at the time when my last annual communication was transmitted, we were emerging from a state of distraction and danger. The prospects of the Church and nation were alarming, and led many to anticipate not only the destruction of the Church, but the extinction of the tribe. The worst feelings and passions, which

superstition and ignorance can originate, had been excited; and the most settled hostility to the Saviour's cause and people, had been manifested. The well known Chief, Longboard, was always secretly opposed to the gospel; and finding that it continued to gain ground, notwithstanding all his efforts to oppose it, he urged others to open hostility. His plan was most ingeniously contrived, and was calculated to make as deep an impression upon the *members of the Church*, as upon others. He appeared to be very sick. Assured his followers that his sickness was produced by *poison and witchcraft*. The conjurer at Tonawanta was consulted, and he designated the persons in the tribe who had done the mischief. Four old women in the tribe were apprehended, placed under a guard of young men, and tortured. They were promised liberty and safety if they would confess that they had poisoned and bewitched Longboard, but threatened with a cruel death if they did not. Two acknowledged themselves guilty, and stated that they acted as agents for the others who did not confess. By this time the whole nation was in confusion. A kind of phrenzy appeared to prevail; and many were thirsting for blood. These proceedings took a firm hold of the members of the Church, as far as they had any of the vestiges of paganism remaining in them. They yielded to fear. I trembled myself. I preached, and conversed, and entreated, but without success. Longboard was determined to revere the customs of his forefathers, and give them an ascendancy in the tribe, or destroy the nation. I attempted to reason with him, and other leaders; but they were the infuriated victims of high-wrought feelings. I almost gave up the tribe as doomed to destruction. I called the Christians together, and told them that they must either oppose firmly such proceedings, or renounce Christianity; and that if they would not go with me and talk to Longboard, and oppose his measures, I would no longer consider them

followers of Christ. This was the hour of extremity. The Christians complied, but their opposition only added fuel to the wrath of the pagans. The members of the Church persevered, and I believe they began to lift up their eyes to the Lord for help; and suddenly, unexpectedly, and entirely, was paganism confounded; the Church and nation saved; and Christianity more firmly established than before. It was the Lord's doing, and wonderful in its mercy as well as its sovereignty and power. The divine interposition was so *necessary*, that even now, when all feeling has subsided, I cannot imagine any means that could have prevented the threatened ruin. The work was complete. We know now, what we did not know then, viz. that the pagans made their most *desperate*, because they intended it for their *last* effort. They were so effectually disappointed and defeated, that they determined to separate from us, and settle where they can enjoy their feasts and *pow-wows*, unmolested by the reproofs which Christianity constantly threw in their way. Accordingly they left us last spring, "choosing darkness rather than light"—accounting us, (I mean the Christian Indians) their enemies, and the enemies of the nation. But O that they knew with what anguish of heart we deplored their rejection of the only Saviour! with what tears prayers are still offered to God for them! with what gladness we would receive them back again, if they would return to befriend, not to oppose, the gospel!

But, my dear sir, in all this we now see the good hand of our God, leading us "by a way that we knew not." He has now "made darkness light, before us, and crooked things straight." This struggle had long been an object of my most earnest desire; and "I knew it not." I had long desired and prayed for the effects which it produced; but the Lord chose the means. It has given a more decided character to my dear people. It has often grieved me to see

that their love of peace led them to connive at many things which they knew to be wrong. They would sometimes shun the path of duty, to avoid offending the pagans. Now there are no feasts, or dances, or frolics, countenanced. All are promptly and openly opposed. This conflict has also disclosed the feelings of the whole tribe relative to the gospel. We now know where to place confidence, and where to withhold it. The departure of the pagans, has left the Indians under the most favourable circumstances for missionary labour. I do not know that there are any party feelings in the tribe. Unanimity and peace prevail in all their councils. And although there are many without God and without hope, I know of none, who are not willing to receive Christian instruction, and anxious to have it continued in the nation. It is easy to perceive, that there is not only a sentiment of approbation generally with regard to the gospel; but also that a disposition to encourage it, by their presence on the sabbath, is almost universal among the heads of families. And even now, among the few who do not attend, there are none who express or evince any opposition. While, therefore, we cannot but commiserate those who have chosen their delusions and darkness in preference to the light, and regret their departure from the appointed means of salvation, we believe that the Lord meant it for good, and that we are now enjoying the happy results. Thus at the commencement of the year, superstition and enmity, threatened the church and nation with ruin: now strife and division are not known; and every circumstance promises peace to the nation, prosperity to our little Zion, and success to the gospel. At the commencement of the year, we were filled with the most painful apprehensions for the dear people of our charge; now we labour with the most animating hopes and prospects of winning souls for Christ; and *we can*, and *we do* bless our God and Saviour, that we were born to sustain the conflicts, and

the trials of missionary labour, and that the longer we live among the heathen, the more we feel as we believe missionaries ought to feel. O that an increasing and fervent spirit of prayer may prevail in the Board, that we, as their servants for Jesus' sake, may be faithful unto death!

It will be recollected that Longboard and his followers left us under the influence of high-wrought passion; and that such a state of feeling was calculated to mislead them. Since their departure, we have had many reasons to weep over them "in secret places," and beg of God to turn them back by the way they went. I will mention one or two. We have had good reason to believe that when their excitement subsided, many were deeply sensible that they had taken an improper step in removing. Some have returned already: and several families have determined to come back this spring. And I think that I may safely say, that nearly all wish to return, and would if *shame* did not prevent them.

They have also been visited with apparently signal tokens of the displeasure of God. They are not much more than half as numerous in Canada as here; yet on that side, they have lost *twenty* by death, while at Tuscarora we have not buried any, during the past year.

God has also shown them what they can and will do without the restraints of Gospel light. *Two* of those who left us through opposition, have been *murdered!* and murdered by some of the leaders of opposition to the gospel! O that they would hear the admonition of these dispensations, and be constrained to return within the reach of gospel truth! I believe that nearly all of this tribe would give them a cordial reception, and I know that the Christians sincerely pity them, and wish them to return.

It is probable then, that we shall have an accession of families this spring; and we have reason to hope, that those who return will be careful not to disturb the peace of the tribe, and that they will be

disposed to attend our meetings on the Sabbath.

You will observe from the preceding, that in many respects the state of this people is very favourable for missionary operations; and that the tribe is now nominally a *Christian Tribe*. And on some accounts, this poor people are superior to any village of white inhabitants, with which I am acquainted. The Sabbath is almost universally regarded and honoured among them. There is not a village in the state where so large a proportion of the heads of families punctually attend the preaching of the gospel. Their attention to the word, and respect for it, is surprising and encouraging. In public, or private instruction, I always find them ready to assent to any thing I produce from the *word of God*. On this subject the following occurrence will not be uninteresting. I had often spoken to parents about bringing their children to hear the gospel on the Sabbath; but for various reasons (such as the want of room in the council-house—the want of clothes, &c.) they seldom attended. A few weeks since, I preached from Deut. xxxi. 12, 13, for the purpose of showing them from *God's Word* that it was their *duty* to bring their children to the house of God. The next Sabbath, a large number of children were there, and they have continued to come. In general, then, the word of God is less opposed, and the Sabbath more honoured, among these Indians, than among the white people. I am not *boasting*, but stating *facts*, that you may know the state of this establishment. I do not mean to intimate that my people are all subjects of conversion; but that Christianity has a remarkable influence on the whole of them. It may soon be otherwise. There are wicked men in the tribe, who are now restrained. A trifling circumstance may lead to confusion and opposition. But such they are *now*. And to prevent mistake, let it be observed, that I speak of the *heads of families*. There are children, and a few young men, who pay little or no atten-

tion to the Lord's day. And such is the ascendancy of the word of God, over their former notions, that even among these, there are none who pretend to justify their neglect, but rather to excuse it.

There appears to be among these Indians an increasing sense of the importance of education and industry. A large proportion of the families are industrious. During the past winter, the children have been punctual in their attendance at school, and have made very encouraging progress.

Since the return of Cusick, I have been making preparations for administering the Lord's Supper to my people. I have attended to this, in our conferences, which are held regularly every Saturday. From particular conversation with the individual members on the state of their minds, I find some things encouraging, particularly an increasing anxiety for the salvation of souls. I proposed to them to establish an additional prayer meeting on the Sabbath, immediately after the public exercises are closed, which was most cordially and promptly assented to. I also proposed that a meeting should be held every Wednesday evening, for the instruction of the young people in the tribe; and that the male members should consider themselves bound to encourage the youth of their neighbourhood to attend. This also met with their approbation. I meet with them; and after making a few general remarks, questions are put to individuals, and instruction follows, founded on their answers. More have attended than I expected, and at present the exercises promise to be more useful than any in which I have been engaged since I have been here. We have met several times, and the meetings are highly interesting. Our last was attended with much solemnity. Some tears were shed, and all appeared to feel deeply interested in the truths communicated. Two young women have almost satisfied us of their conversion to God; and two young men told me, that they were sensible of their sin and danger, and were deter-

mined to seek the salvation of their souls. My dear Sir, you see how much we need your prayers for the dear Tuscaroras. Such is the present state of this tribe. You will believe, with me, that it is a most interesting field for missionary labour; so much so, that with a knowledge of their language, I think, for my own comfort and satisfaction, I would prefer this to any situation among the whites.

Thus, my dear Sir, you see what the Lord has done for my dear people, and what he has enabled me to do. But oh! we need and hope we cherish the spi-

rit of watchfulness and prayer. We feel the responsibility which rests upon us. We sometimes tremble under a sense of it. We would commit all our ways to the Lord; trust in him with all our hearts, and not lean to our own understandings. We would make it our first and our daily business to win souls for Christ. We are already in the field, and it is *white*. And since you have sent us into the harvest, oh! let us have your fervent prayers to the Lord of the harvest, that we may gather much into his garner that shall be delivered from unquenchable fire.

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## Foreign Intelligence.

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### ANNIVERSARIES IN LONDON.

[Selected principally from the *Church Missionary Register*.]

#### AFRICAN INSTITUTION.

##### FIFTEENTH ANNIVERSARY.

On Wednesday, March the 28th, the Fifteenth Annual Meeting was held at the Freemason's Tavern; his Royal Highness the Duke of Gloucester in the Chair.

Resolutions were proposed to the Meeting, by W. Evans, Esq. M. P., Sir Alexander Johnston, the Right Hon. J. C. Villiers, M. P., Zachary Macaulay, Esq., Robert Barclay, Esq., Earl Compton, and Panton Corbett, Esq. M. P.

The Report which was read by the Secretary, Thomas Harrison, Esq. detailed the measures which the Directors had taken to enforce the strict execution of the British Acts against the Slave Trade, and to obtain the utter abolition of that traffic by all foreign countries. We regret to state that French subjects still pursue the trade with eagerness and cruelty; and that the French Flag is now prostituted to cover the criminal proceedings of traders, whose Governments have abolished the traffic. The Report was chiefly occupied with this painful subject.

The Dutch Governor of Malacca, His Honour J. S. Timmerman Thyssen, having followed the example of the British Authorities in Ceylon, in laying a foundation for the abolition of Slavery throughout his government, the Meeting voted to him its cordial thanks for the noble and disinterested example which he has thus set to others, and elected him an Honourary Life Governor of the Institution.

The net Receipts of the year were 524*l.* 6*d.*, and the Disbursements 842*l.* 3*s.* 6*d.*; the deficiency being made up by the sale of Exchequer Bills, and by diminishing the balance in hand at the close of the preceding year.

We hope to see the objects of the Institution more justly appreciated, and its means of exertion more adequate to the importance and necessity of those objects.

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#### WESLEYAN MISSIONARY SOCIETY.

##### FOURTH ANNIVERSARY.

The Annual Meeting of the *London District Auxiliary Society* took place, preparatory to the Anniversary of the

Parent Society, at Great Queen-Street Chapel, on Wednesday evening, April 25th; Mr. Alderman Rothwell in the Chair. One of the speakers, the Rev. J. Gaulter of Deptford, stated the following fact:—

A planter, in the West Indies, had, by his cruelty rendered himself so justly obnoxious to his slaves, that he entertained apprehensions for his safety. He was told that, in order to secure himself, it was absolutely necessary to prohibit their religious assemblies. Having attempted this, but hearing that they still held them by night, he determined to put an entire stop to them. Going, for that purpose, to their place of meeting, he heard them, as he approached the door, in prayer; and the burden of their prayers was that God would "bless wicked Massa!" In a few minutes, overpowered by what he heard, the Master was down on his knees by the side of his Slaves; and, in the issue, he, who had been their persecutor, became their Minister and Teacher, and preached among them with great success.

Sermons were preached, on occasion of this Anniversary—at the City-Road Chapel, on Thursday evening, April the 26th, by the Rev. James Buckley, of Plymouth, from Acts x. 34 to 36—at Great Queen-street Chapel, on Friday morning, the 27th, by the Rev. Robert Newton, of Manchester, from Psal. cxxvi. 6—and at China-Terrace Chapel, Lambeth, the same evening, by the Rev. Theophilus Lessey, of Weymouth, from Eph. iii. 10—and, on Sunday, the 29th, Sermons were preached, and the usual annual collections were made for the Missions, at all the Chapels of the Wesleyan Methodists in the London Circuit.

The Annual Meeting of the Society was held, on Monday, April the 30th, at the City-Road Chapel; Colonel Sandys, of Cornwall in the Chair.

The Chairman having opened the Meeting with some feeling and animated remarks, which came with authority from him, as having long served in India, the Report was read by the Rev. Richard Watson, one of the Secretaries. Resolutions were moved and seconded, respectively—by the Rev. Walter Griffith, of Bath; and John Poynder, Esq.—by W. H. Trant, Esq. late from India;

and Lieut. Col. Munro, late Resident at the Court of Travancore; and supported by the Rev. William Ward, of Serampore—by Mr. Samuel T. Armstrong, of Boston, New-England; and the Rev. Henry Foster Burder—by Benjamin Shaw, Esq.; and Joseph Carne, Esq. of Penzance—by James Vander Smisen, Esq. of Hamburgh; and the Rev. Theophilus Lissey, of Weymouth—by the Rev. Jabez Bunting; and the Rev. Robert Newton, of Manchester—by James Fison, Esq. of Thetford; and the Rev. J. P. Wahlin, Chaplain to the Swedish Embassy—by Mr. W. G. Scarth, of Leeds; and the Rev. William Henshaw, of Portsmouth—and by John Burton, Esq. of Manchester; and the Rev. James Buckley of Plymouth.

From the resolutions we select the following:—

—That this Meeting has heard with satisfaction those statements of the Report which relate to the advancement of religion in various foreign parts; and especially rejoices in the prosperity of the Missions in the East, and in the number and promising moral effects of the Schools established by the Society in Ceylon and in Continental India, for the instruction of the children of the natives, in useful knowledge and the principles of the faith of Christ.

—That the success which Almighty God continues to bestow on the labours of the Missionaries among the slaves of our West India Colonies, calls for our lively gratitude; and the meeting has heard with peculiar satisfaction those statements of the Report, which relate to the increasing encouragement afforded to our Missionaries, by the respectable proprietors and inhabitants of the Islands generally, in their efforts to communicate Christian instruction to the long-neglected black and coloured population.

—That the Meeting, solemnly recognising that great principle of our Holy Religion, that the success of all human efforts, in extending the kingdom of Christ in the world, depends wholly on the Divine blessing; and considering particularly the great moral difficulties which exist in all Pagan countries to the progress of the truth; earnestly recommends to all the members and friends of this Society, and its Auxiliary Branches, in every part of the kingdom, to be more than ever abundant in sup-

plications for the special blessing of Heaven, and the promised out-pouring of the Holy Spirit, on Missionaries themselves, and on the heathen world in which they labour.

The Chairman, Mr. Trant, Col. Munro, and Mr. Ward, all testified, from personal knowledge, the pressing wants of India, the entire absence of all danger in prudent attempts to enlighten the natives, and the prospects of ultimate success.

Colonel Sandys related a circumstance in which he was himself concerned, which proved the powerful influence of kindness on the minds of the Natives, and that the intelligent part of them see the folly of their superstitions :

In 1790 (he said) I was Adjutant and Quarter-Master in the army, under Marquis Cornwallis. I sailed to join the army, in the month of January, in that year. Having on board 300 Sepoys, we laid in our provision and water for the voyage, expecting a passage of only eight or nine days. The principles of these Sepoys were well known to me, and many of them were of high caste.

They were permitted to fill their own water casks, every one of which was sealed with the Brahminical Seal. Their provisions and packages were also sealed ; and no one touched that part of the ship where they were stowed. It was then the infancy of the war, and it was necessary to attend to all their prejudices. From calms and contrary winds, the voyage proved much longer than we had contemplated. We had been at sea twenty-five days. I kept account of the provisions and stores, as was my duty ; and I found that now we were only half way, and for these 300 men there remained only two butts of water. I well knew their sentiments respecting any other provisions or water ; and what would be the consequence I did not know when this circumstance should be discovered. My anxiety was so great for several days, that I was scarcely able to support it : this was observed by one of their chief personages, with whom I was on terms of the closest intimacy ; and he said to me one day, "What is the matter with you ? are you ill ?" "No," said I, "I am much as usual."—"We have been a long time at sea," said he : "how does our provision hold out ?" He could not have asked a more unfortunate question. I however waved it, and it passed off for that day. I could only hope that something would soon occur in our

favour ; but the next day, as things were getting worse, I resolved to tell him. Accordingly I called him into the cabin, and said, "I have a secret to unfold to you. We respect your caste, and from that circumstance all my uneasiness arises." He asked, "What is the state of our provision ?" I replied, "Of dry provisions we have plenty." "But how is our water ?" "That," I replied, "I am afraid to tell you." "Nay," said he "tell me." "Then here are the returns," I replied ; "and this has been the cause of that uneasiness which you have observed in me." "If that be all," he said, "I will soon set you at rest ;" and he immediately went down and put the Brahminical Seal on some butts of water, for we had plenty of it on board. When he came up, tapping me on the shoulder, he said, "Let me see a smile on your countenance." We never dared to mention this circumstance to any individual in India.

Mr. Ward, having returned from his voyage to the United States, and being about to re-embark for India, in addressing the Meeting, contrasted the difficulties which that country had presented to Missionary Labours with its present hopeful prospects, in the following impressive manner :—

This is perhaps the last time that I shall address so large an assembly : I will therefore contrast, for a few moments, the circumstances of India twenty years ago, with what they are at the present hour.

India was long considered as Satan's impregnable fortress. It was conceded by multitudes, that other parts of the world were vulnerable : the African considers himself as honoured by the approach of a white man ; but not so the Indian ; again and again we were told, we might do some good among the Slaves in the West Indies, among the Hottentots, or others ; but that every attempt to promote Christianity in India must come to nothing. And indeed appearances, when I first went to India, to any mind but a mind impressed with the sovereignty of DIVINE INFLUENCE, were the most discouraging. There were Europeans in India ; but they added little to the Christianity of India : many of them added only to the darkness. And such was the fear respecting danger, which the Government at home and the Civil authorities in that country entertained, that, as I have heard Mr. Brown relate, Lord Cornwallis once said to him, "I think the wisest reso-

lution which the East-India Government passed, was that they would never touch, or suffer to be touched, the prejudices of the Natives"—not that they were inimical to the extension of Christianity, or to the advancement of the spiritual interests of their Indian Subjects; but they were afraid of that danger which they thought inevitable, if they disturbed the Natives in the quiet possession of their Heathen prejudices. When I went to India, there were the greatest apprehensions that we should all be sent back: we went nowhere but, as Missionaries, we were received with a frown; and yet, for hospitality and friendship and every thing else that is dignified, India will bear a comparison with any country in the world: but, as Missionaries, we were considered as enemies; and it was supposed that the prosperity of India depended on our being excluded.

After stating the difficulties arising from climate and languages, Mr. Ward proceeded—

In addition to all these, were the Prejudices of the Natives themselves. To convey to you any idea of this, is exceedingly difficult; but you may form some opinion of it from this circumstance,—that if our gracious King, GEORGE the FOURTH, should go to that country, and the lappet of his robe should happen to touch the food of an Indian, he would throw it away if he were dying with hunger, and would consider it as defiled by the touch of the greatest man in the Empire. How then is it possible that such men can be brought to sit with Europeans at the same table? This difficulty existed in full force in India, and nowhere else.

Another difficulty, and a great one too, was the Ignorance of the Natives. When we address other persons, we have a Conscience to appeal to, and you know the effect of it well: but they have not a word for "Conscience" in their language: in no Hindoo Book or Hindoo Custom have I found any thing like it. Besides this, there are a number of expressions of which they are equally ignorant: talk to a Hindoo about God, and he thinks you are talking about Vishnoo or Ram, or some of his other deities—talk about Heaven, and he thinks you mean one of the heavens of his gods—talk about a Future State, and he thinks you are talking about transmigration.

But in the Superstitions of the Hindoos, we have a still more formidable obstacle. Hindooism can boast of her martyrs every day—of Women, who sa-

crifice themselves, every day, on the funeral pyres of their Husbands. Now if even Women will go to these lengths, this must be a people, to all human appearance, invulnerable, and to whom no access can be gained. This has struck Europeans as justly formidable: they have said, "What will persons who suffer themselves to be drawn up in the air, by means of hooks in the integuments of their backs—will Women, who thus sacrifice themselves on the funeral pyres of their Husbands, or destroy themselves in the Ganges—be brought to renounce this superstition and to embrace Christianity?" Such was the feeling of our countrymen on the subject, and our object was treated with derision and contempt.

But the CASTE exceeds all that I have mentioned. By this, they are divided into different societies, with distinct observances; and there is no possibility of these intermixing with one another without breaking Caste. Every person marrying, or even eating, with one of another Caste, falls from it, and can never be restored to it again. The Christian Missionary feels this difficulty in its full force. These people are as susceptible of the endearments of social life as any people upon earth; and for one of them to make up his mind to see his friends and his beloved parents no more, to renounce all human society and to incur the frowns of his relatives, is such a sacrifice that we need not wonder at our countrymen there saying, "You have indeed undertaken a hopeless task." I remember one Young Man, who, after he had been baptized, seemed at first to have forgotten his connexions: he came, at length, and said to me, "I do not want to return to Caste: I do not want to return to Hindooism: but cannot I go and see my Mother again? Cannot I see my Father once more?" This was impossible; and he well knew and deeply felt that his parents would have shut the door against him, if he had attempted to enter the house in which he was born!

With all this accumulation of Difficulties, we had to attempt the conversion of this country. Our own Government, the European residents in India, and all the superstitions, prejudices, and peculiar feelings of the people being against us, we do not wonder that it was said, "India is invulnerable."

There were, indeed, a few good men in Calcutta, who were labouring there for the conversion of souls; but they thought it was impossible to do any good elsewhere, even if they could make any progress in that city.

But what hopeful prospects have succeeded to these real difficulties and these gloomy prognostications!

Such (said Mr. Ward) was the appearance of India; and I have mentioned these circumstances to show, that, if in that part of the world (of all others the most hopeless,) the Gospel has obtained any success, then you need not despair of Africa, or of any part whatever of the world. But I have now to tell you, that all these difficulties, great as they appeared, have vanished into air.

The Government of India acts, as far as is prudent, entirely with us; and, in a variety of ways, they are assisting us, and assisting us in the most powerful manner: they have established Government-Schools for the instruction of the Natives; and the name of the present GOVERNOR OF INDIA will live in their recollection to the latest posterity: it would be unjust in me not to mention the name of the MARCHIONESS OF HASTINGS, who is doing every thing in her power for the benefit of the Female Natives of that country. In our own country every facility has been kindly afforded to us, and the Missionaries can go without opposition to every corner of India. Such a door is opened there, as never was before: every voice cheers the Missionaries as they enter. Of our own countrymen, I scarcely know one individual who opposes us: on the contrary, they now have a Calcutta Bible Society, chiefly supported by the Anglo-Indians, which has circulated extensive editions of the Scriptures in the various languages of India. There is a Calcutta School-Book Society, and there is a Hindoo College. Natives themselves are being taught and educated, for the very purpose of becoming preachers of the Everlasting Gospel: and thus the distance of fifteen thousand miles is subdued and superseded, by God's raising up Natives themselves to become Missionaries to their countrymen, who are inured to the climate and familiar with their manners. The languages of India are now subdued; and the holy Scriptures, or part of them at least, with a number of Tracts, have already been translated and circulated in twenty-five languages of the country. The prejudices of the natives have been overcome: as one proof of this, I can state, that, when I left Serampore, a deputation had come from a village at some distance, in which they were attempting to establish a school, to request one of our Schoolmasters to visit

them and afford them some instruction as to the manner of conducting their school. There cannot be a stronger proof of their prejudices being subdued, than for the natives to solicit a visit from a man whose appearance in their school would have once been thought a crime: these schools are now so common in India that there is scarcely a town or even a village that has not one. The ignorance of the natives has been overcome: we have found a conscience at last; and several thousand Hindoos have turned from the worship of idols to serve the living and true God; have renounced their superstitions and embraced the faith of Christianity. Public opinion, which had been almost universally against us, is now almost universally for us. The foundation is laid, and we have only to go forward in the work that has been so successfully begun.

I have been thus minute in the statements of the situation of the work of God in that extensive empire, in order that I, as an eye witness, might excite the thankfulness of this Society for what God has done there; and that, when I am gone into those distant regions again to aid by my feeble efforts this great cause, your prayers may be excited and encouraged by the prospect of ultimate success.

In enumerating the grounds on which, though entertaining some opinions different from those of the Society at whose anniversary he was assisting, he yet felt for it the highest regard, Mr. Ward touched on a subject of the very first importance to the success of Missions, and which is beginning most justly to attract the serious attention of Christians in a degree that it has not hitherto done:—

The Missionaries of this Society (said Mr. Ward) depend especially on DIVINE INFLUENCE. On that influence their eyes are always fixed; and, feeling that they are but weak instruments in the hand of God, they go forward in their simple career, looking to Him.

On this most important topic he addressed—

I have lately come from the Continent of America, in which there is at present a great out-pouring of the Holy Spirit. In Connecticut, in Massachusetts, and other places, a large measure of Divine Influence has been experien-

ced. If these things be done in America, (and we want nothing else,) if God is pleased to pour out his Holy Spirit there, and this work go on as it has begun, the whole world will at no distant period be converted to God. For this, let us be instant in prayer. It is only for us to be frequently on our knees at the throne of grace, and then *shall the earth yield her increase, and God, even our own God, shall give us his blessing.*

Mr. Shaw, in remarking the increasing good-will of the Planters in the West Indies toward the instruction of their Slaves, stated a fact which exhibited a striking contrast to this wiser and better disposition :—

A Slave, whose Master was strongly opposed to his attending prayer-meetings, went to him, and begged him to let him go to a prayer-meeting, but was refused. "Well, Massa, you sell my liberty?" "I have no objection to that." "Well, Massa, how much?" "Two hundred and fifty guineas," was the reply. This was a great sum; but, such was the effect which had been produced on the poor slave's mind by attendance on religious ordinances, that, by dint of self-denial and hard working, he amassed the money, paid the 250 guineas, and became a freeman.

We quote the following passage from the address of Mr. Bunting, as a specimen of the lively and happy manner in which this Great Cause is advocated by its able friends :—

Our Treasurers are responsible on behalf of our Institution for more than they have yet received, notwithstanding the very liberal contributions of our friends during the last year. We have had a Sub-Committee on the subject; and they were not a little staggered by the report which your Treasurers laid before them, that they were obliged to borrow sums of money from time to time to defray the expenses of the Mission. It was then considered whether we could not give up some of our Missionary stations: the list was laid before the Sub-Committee: they went through the stations one by one, and found that it was much easier to talk of this than it was to do it. It brought to my recollection, Sir, a circumstance which occurred in one of the provinces of Germany during a time of great distress. A poor man, his wife, and four children, were on the point of being starved. It was at length proposed

to sell one of their children for their support. The proposition was made by the husband; and the wife, with very great reluctance, at last acceded to it. The question now turned on *which of the children should be given up.* The first was a fine boy, and both agreed that it was impossible to part with him, because he was their first-born: the second was a charming boy; but the mother objected to selling him, because he was so much like his father: the third was a girl; but the father would not even hear of parting with her, she was so much like her mother: the fourth appeared to be equally out of the question, for he was their Benjamin. And thus it was with us. We began to think of what Missions we could give up: and the result was the same as it would be if it were to be proposed to this assembly, that is, we could determine upon none. Had the question been proposed at the commencement of this Meeting, some might have said, "Give up India, or Ceylon;" but the statements which we have heard to-day have put that quite out of the question; and I believe it would be the same with all. All that remains, therefore, is for us to go forward in the name and strength of the Lord.

The last Report of the Society having been so lately published as to enable the Committee to bring down the account of receipts and payments to the end of 1820, the accounts of the present year will be printed with the next Report.

The Contributions of the Sermons and Meetings amounted to upward of 1000*l.*; besides 100*l.* promised toward the support of a Missionary at Van Diemen's Land.

#### CHURCH MISSIONARY SOCIETY.

##### TWENTY-FIRST ANNIVERSARY.

On Monday evening, April the 30th, the Annual Sermon was preached at St. Bride's Church, Fleet-Street, by the Rev. William Jowett, M. A. late Fellow of St. John's College, Cambridge, and one of the Society's representatives in the Mediterranean. From Revel. iii. 22. *He that hath an ear, let him hear what the Spirit saith unto the Churches,* the Preacher considered, 1. With what degree of attention or neglect the

voice of the spirit has hitherto been received. 2. What the Spirit yet saith unto the Church of Christ, at large; whether to the reformed part of it, or to that which is yet enveloped in the darkness of past times—inferring, from these views the plain line of duty which lies before the Society, and the strong appeal which may be justly grounded thereon to the members of the Church and to the Christian World. In illustrating his subject, Mr. Jowett naturally directed the thoughts of his hearers to that which lies nearest his own heart—the Mediterranean Mission of the Society. We shall only say of this Sermon, that we trust it will serve as a guide and stimulus to other Missionaries to return home, should the Providence of God call them to do so, fraught with enlarged and intelligent views of the scene of their labours, and with tenderness of heart toward those who may have been the objects of their attention and toil.

At the Annual Meeting, which was held on Tuesday, May the 1st, at Freemasons' Hall, the noble President of the Society, Lord Gambier, took the chair, at twelve o'clock, and opened the Meeting in that spirit of piety and devotion, which has so great a tendency to give a right direction and tone to the proceedings on these occasions.

From the Report, an abstract of which was read by the Secretary, it appeared that there had been an increase of about 1000*l.* in both the receipts and expenditure of the year—the receipts of the twentieth year having been about 30,000*l.* and its expenditure 31,000*l.*; while the receipts of the twenty-first year had been rather more than 31,000*l.*, and its expenditure 32,000*l.* The Hibernian Auxiliary had contributed 1615*l.* 15*s.* 10*d.*, and the Bristol Association 2141*l.* 9*s.* 3*d.* Two Legacies, one of 500*l.* and the other of 1000*l.*, were announced as bequeathed by benefactors who had become acquainted with the Society through the Bristol Association. County Associations, and those of several Congrega-

tions in the Metropolis and of some larger towns, had respectively contributed sums, varying from 300*l.* to nearly 1000*l.*; that for the town and county of Leicester having reached 976*l.* 18*s.* 11*d.*

His Grace the Archbishop of Tuam had become a Vice-Patron of both the Hibernian Auxiliary and of the Parent Society.

As the resolutions convey a view of the chief points enlarged on in the Report, we subjoin most of them:—

—That the Report now read be received, and printed under the direction of the Committee: and that this Meeting, on a review of the past year, desires to express its humble thankfulness to Almighty God, for the continued increase both of the means and opportunities afforded to the Society, of promoting the knowledge of Christ in the world; and that, feeling the necessity of earnest prayer for the enlarged influences of the Holy Spirit on this Society and on all kindred Institutions, this Meeting will labour to cherish the Spirit of prayer, and affectionately urges a serious attention to this duty on all the members of the Society.

—That this Meeting, recognizing the obligation on the Protestant Churches to communicate in every practicable way, the full light of the Holy Scriptures to such churches of Christ as are suffering under the want of that light; and anticipating the beneficial effect on Jews, Mahomedans, and Heathens, of the enlightning and purifying of such Churches—witnesses, with thankfulness and joy, the rapid diffusion of the Scriptures round the Mediterranean, and the share which the Society's representatives have been enabled to take in this labour.

—That this Meeting witnesses with pleasure the increase of the Society's exertions among the Heathens and Mahomedans of the British Empire in the East: and begs to express its grateful acknowledgments to the Society's friends at the three presidencies of India, for their kind and assiduous attention to its concerns; and to all those civil and military servants of the crown and of the honourable East India company, who, in various ways have promoted the objects of the Society.

—That this Meeting feels greatly encouraged by the progress of true Christianity among the Heathen of Western Africa, and cherishes hopes respecting

the labours of the Society among those of New Zealand: and, feeling the great importance of the favour and countenance, in the various Missions, of the Local Authorities, begs to express to his excellency Lieut-Col. Sir Charles Mac Carthy, Governor of his Majesty's colony of Sierra Leone and its dependencies, its particular thanks for the kindness shown by him to the Society's Mission on that coast; and to their excellencies, major-general Sir Thomas Brisbane, K. B. and Lieut. General the hon. Sir Edward Paget, G. C. B., proceeding, respectively, to the governments of New South Wales and Ceylon, for the favourable intentions which they have expressed toward the plans of the Society in those quarters.

—That this meeting regrets the necessity under which several of its friends have been laid of returning for a time from their labours, while it rejoices in the testimony borne by them to the prospects of success in the places where they have laboured; and the Meeting returns its cordial thanks to the Rev. William Jowett, for his sermon preached at this anniversary before the Society, and requests him to allow it to be printed with the Report.

This last resolution had reference to the Rev. W. Jowett, the Rev. Marmaduke Thompson, and the Rev. Thomas Rock Garnsey from Sierra Leone, who had all left their labours through indisposition, and were present at the Meeting.

These resolutions were moved and seconded, respectively—by the right hon. Viscount Lorton; and the Rev. W. Dealtry, of Clapham—by the Rev. W. Jowett, from the Mediterranean; and the Rev. Edward Burn, of Birmingham—by the hon. and right Rev. the Lord Bishop of Gloucester; and the Rev. Marmaduke Thompson, chaplain of the hon. East-India Company at Madras—by the right hon. Lord Calthorpe; and the right hon. Charles Grant, M. P.—and by the Rev. Dr. Thorpe; and the Rev. Dr. Steinkopff.

A general motion of Thanks to the patrons and friends of the Society, made by the Hon. and Rev. Gerard Thomas Noel, and second by the Rev. Daniel Wilson, closed the business of

the day; in the whole of which a peculiar savour of piety prevailed.

Mr. Dealtry in the course of his address, referred very feelingly to the views of the Missionary Cause with which Christians should be impressed as life draws toward its close:—

I rejoice (he said) my Lord, at the catholic spirit which prevails through this Report, it speaks so honourably of the labours of other similar Institutions. Dearly as I love my own church, and this Society, I sincerely rejoice that there are so many other institutions established for the same purpose, and prospering under the Divine blessing; and I am persuaded, that, in that hour when all the things of this world shall appear in their real character—when vanity is inscribed on all earthly possessions—we shall feel most emphatically the importance of this great cause. The account in the report of some Legacies left to the Society, seems to show the propriety of the observation which I have just advanced. It brought to my recollection what I heard of an excellent lady who is now no more: when near death, she desired, by signs, to have a book read to her: several were brought, which did not appear to be what she meant: at length, the one was found to which she alluded, and, from the reading of which, she appeared to feel much pleasure. That book, my Lord, was the Missionary Register; and, whether it might be from hearing of the extension of the glorious gospel, or from a contemplation of the depth of the riches of the wisdom and power of God which that gospel reveals, that she derived so much joy, I would ask, Where is the individual who would not wish to possess the same feelings under the same circumstances? These, indeed, are the subjects on which we shall delight to dwell, if we are permitted to look down hereafter from the heights of heaven on this lower world.

Mr. Jowett and Mr. Thompson corroborated, from their own experience, the testimony of other Christian residents in foreign parts, in respect to the numerous openings for successful labour.

Mr. Thompson, after assuring the Society that, notwithstanding all difficulties, the work of God is prospering in

India, stated the following affecting facts:—

But the wants of India are still the same. The destruction of infants and the burning of widows still continue; and the wheels of the car of Juggernaut still crush many of its deluded victims.

On the subject of burning widows, I would remark, in opposition to what has been so often affirmed, that this practice is confined to the more wealthy class and to those who are voluntary victims; that the instances which I have seen have proved the contrary. The first I ever saw in India was in contradiction of the first of these assertions; and it was a scene, the recital of which must make any sober man shudder: it was the burning of a widow in deep poverty: so poor were the relations, that they could not afford a sufficient quantity of fuel to cover the body: I saw her and the body of her deceased husband, partly covered with fuel, and partly exposed; and, in this dreadful state, she was slowly consumed. The next instance which I saw was in direct opposition to the other assertion, that they are all perfectly voluntary: it was that of a poor woman who was dragged to the pile, making all the resistance in her power, and fainting under the thought of what she was going to suffer: she was then taken in the arms of two men, to be carried round the pile the appointed number of times; but when, from her fainting and the resistance which she made at intervals, they could not succeed in this, she was laid on the pile in a state of insensibility; but, coming to herself for a few moments, she struggled so violently as nearly to throw down the pile: a Brahmin seeing this, immediately ran to a little child about four years of age, the eldest son of the widow, took the child in his arms, put a torch in his hand, ran with him to the pile, held out his little arm, and made him set it on fire; and, in a few moments, the struggling mother was in flames!

In reference to some touching narratives of the influence of religion on the liberated negroes of Sierra Leone, Lord Calthorpe, after regretting that his honourable relative (Mr. Wilberforce,) to whom such instances of the power of religion would yield very peculiar delight, was withheld from attending the present anniversaries by the state of his health, said---

I cannot but express the cordial pleasure with which I have heard of the growing success of this Institution, in those climes, of the natural beauty of which we have often heard; but whose natural beauty is likely soon to be surpassed by the growing triumphs of religion which they exhibit. Where the voice of desolation was lately heard, some of the songs of Zion are now sung; and these places resound with such hallelujahs of praise, (though they come not from the lips of those who can speak the language of educated feeling,) that they strike into our hearts with a delightful force, because they are the indisputable evidences of that spirit, to which the best blessings of Christianity are promised. It is indeed one of the most remarkable triumphs of Christianity, that its effects should be illustrated by a class of individuals, who so lately hardly obtained the name of a people---that they should not only be free from human bondage, but should aspire to the best of all liberties; and prove that the greatest spiritual blessings may be enjoyed by those, who have by some been considered as the basest and meanest of the human race.

In seconding the motion of Lord Calthorpe, Mr. Grant made a powerful appeal to the meeting:---

It is impossible to hear what we have this day heard, and to return with cold hearts to our firesides, and fold our arms in carelessness and indifference on this subject.

I cannot express the satisfaction which I feel, that this Institution, and other institutions of a similar kind, are vindicating the name of Briton from a most melancholy stain: for surely it was a stain that, while Britain has been famous for her religion, yet that Britons, when they have left their own shores, have seemed to forget their principles; and while they have shown to distant nations the splendour of our earthly glory, they have forgot to mix with it the brighter splendour of our religion. In Africa, it would have been an insult to have named Christianity. Indeed, it seems as if the very character of Britons had sometimes been changed: but we now see brighter scenes, both abroad and at home: and, while we feel attachment to our own church, we feel that there is a charity paramount to all minor distinctions; and therefore we hail any institution, under any denomination, composed of those who kneel round the same cross, and weep over the same calamities of man.

What has the Church of England been distinguished by in all ages? The spirit which pervades her prayers, is a spirit strictly catholic and universal. She represents herself as forming but a part of the great community, who enjoy the affection of their Common Father; and when she teaches her children to address the Father of Mankind, it is, that "His way may be known upon earth, and His saving health among all nations." But, alas! we have joined in these prayers, and, till lately, never thought it necessary to follow them by our exertions.

But, my Lord, we have heard it said, "Why are you so eager to go abroad? why not confine yourselves to labour at home?" A singular question this!—and such an one as we never heard on any other subject. In what other line, have we been told to confine ourselves within the narrow geographical limits of our own shores? We have sent out our commerce to every part of the habitable globe, and not a murmur has been heard. What then? shall the remotest parts of the earth be ours by commercial ties, and not be ours by the ties of religion—not be ours, by that golden chain which is let down from heaven—not be ours, by that charity which is the bond of peace, and which diffuses happiness and glory over all the earth?

Sir Charles Mac Carthy being present at the Meeting, came forward, amidst the warm congratulations of the Members, to acknowledge a Vote of Thanks which had passed; and confessed himself under much obligation to the Society, without whose assistance he could have made but little progress in the improvement of the Liberated Negroes of Sierra Leone.

Witnessing, as I have done (said Sir Charles,) the sufferings of our Black Brethren, and feeling that it is the influence of Christianity alone which can make them civilized and happy in this life, and happy in a future, with these impressions I shall shortly return to Africa; and my own exertions in this cause, such as they are, shall be continued to the end of my days.

The collection at the church amounted to 221*l.* 1*s.* 2*d.* and that at the annual meeting to 143*l.* 7*s.* 9*d.* 1-2.; making a total of 365*l.* 6*s.*

# BRITISH AND FOREIGN BIBLE SOCIETY. SEVENTEENTH ANNIVERSARY.

The noble President of the Society, the Right Hon. Lord Teignmouth, having taken the chair, at the annual meeting at Freemason's Hall, on Wednesday, the 2d of May, the Report was read by the Rev. John Owen, assisted by his son.

The issues of books and the state of the funds were as follows:—

## *Issues of the Scriptures within the year.*

Bibles . . . . .	104,828
Testaments . . . . .	142,129

Total . . 246,957

making with the copies issued, at the expense of the Society, from Foreign presses, since the commencement of the Institution, THREE MILLION TWO HUNDRED AND ONE THOUSAND, AND SEVENTY-EIGHT.

## *Receipts of the Year.*

	<i>L.</i>	<i>s.</i>	<i>d.</i>
Total Receipts . . . . .	89,154	16	0
in which are included—			
Contributions from Auxiliary Societies . . . . .	52,314	19	1
Sale of Bibles & Testaments, Reports, &c. . . . .	26,272	10	10

being nearly 4000*l.* short of the receipts of the sixteenth year, while the audited account exhibits the following increase in the amount of

	<i>L.</i>	<i>s.</i>	<i>d.</i>
Annual Subscriptions . . . . .	161	3	0
Benefactions . . . . .	1212	5	0
Congregational Collections . . . . .	1115	14	6
Contributions from Auxiliaries . . . . .	1185	12	10

The deficiency in the aggregate receipts occurs chiefly in the amount of Bibles and Testaments sold and in that of legacies received.

## *Payments of the Year.*

These have amounted to 79,560*l.* 13*s.* 6*d.*

The Society is under engagements, which will become payable in the course of its current year, to the amount of about 40,000*l.*

The resolutions were moved and seconded, respectively—by the Earl of Harrowby, and Viscount Lorton—by the Chancellor of the Exchequer, and William Evans, Esq. M.P.—by the Lord Bishop of Gloucester, and Lord Cal-

thorpe, by the Rev. Thomas Gisborne, and the Rev. John Brown (of the Scottish Church)—by Lord William Bentinck, and the Right Hon. Charles Grant—by the Rev. William Jowett, and the Rev. Jabez Bunting (of the Wesleyan Society)—by Joseph John Gurney, Esq. (of the Society of Friends,) and George Sandford, Esq.—and by Sir Thomas Dyke Acland, Bart. M.P., and the Rev. John Owen.

In opening the meeting, the noble President remarked—

I must express my sincere regret at the absence of one, whose presence at our anniversaries has ever been cheered with congratulations; and whose pious, affectionate, and impressive eloquence never failed to impart sympathetic feelings to all who had the delight to hear him. Your expectations will not be disappointed when I mention the name of Wilberforce: he has reluctantly submitted to the urgent entreaties of his friends, to deny himself the pleasure of attending this meeting, in consequence of the state of his health, which renders repose indispensable to the preservation of it.

I have also to communicate on the part of a noble and highly esteemed friend, Lord Gambier, his deep concern that he cannot have the gratification of being present with us this day, having been called on to attend the performance of the last melancholy offices to the earthly remains of a near relation.

The Earl of Harrowby, in moving the adoption of the Report, observed, in reference to the progress of the Society:—

It is indeed a most interesting and important page of Universal History; but it differs in this respect from other histories, that, instead of being, as they are, chiefly, a history of the crimes and the miseries of men—of their jarring interests, and the wretchedness which their crimes have brought upon the world—this contains a history of the diffusion of that Word, by which alone those crimes can be lessened, and those miseries alleviated; and which, in due time—a time known only to that Being who rules over all—shall bring about a state, wherein Universal History shall become more and more barren of those events, which, since the creation of the world, have at once adorned and disgraced it.

The Bishop of Gloucester particularly adverted to the SEASONABLENESS of the present dissemination of the Scriptures:—

We live, my Lord, in times of an extraordinary description—of rapid, wonderful, and most important changes; which we could not have foreseen, and the result of which we hardly dare to estimate. I would not hazard a political opinion on the subject, but refer merely to the fact.

Whatever alterations may take place in the form and constitutions of any of the Governments on the Continent, how inconceivably important is it that the only oracle and standard of right opinions, the only prompter of right motives, should be universally distributed; being the only means by which liberty can be prevented from degenerating into licentiousness. The ancient superstitions, by which the judgments of men on religious subjects have been so long fettered and enchained, seem also to afford evident symptoms of decay and destruction. How important, then, that the Bible, which can alone supply equally the vacuities and fill the opening left for new impressions, should be placed in every hand, set before every eye, and be ready to enter into every heart—that the light from above should anticipate or supersede the sparks of human kindling—and that, in such a fluctuating sea of opinions, each sect should find, in the Word of God, an anchor sure and steadfast!

To a most extraordinary extent, and with a rapidity almost supernatural, education is spreading in every direction. In France, above one thousand schools are said to have been established in five years, and to be in full and vigorous operation. How important, then, that the Bible should keep pace with the capacity of reading—should be, where admitted, the lesson of every child; and, at all events, be at hand to satisfy his awakened appetite for information, and to teach him whose mind will be newly athirst after knowledge—that knowledge which alone makes wise unto Salvation!

But, above all, the seasonableness of our success is apparent from the extraordinary efforts which are now making in an opposite direction. The powers of darkness cannot permit to remain, unnoticed and unopposed, this extensive invasion of their long comparatively unmolested reign. In our land, most particularly, as the strong-hold of the Bible, the spirit of evil at this time

labours hard to undermine and overthrow every principle of good, by infidel, by immoral, and by seditious publications. The press is his favourite engine, and he is working it to the utmost. How incalculably important, then, that he should be met, in every case, on his own ground; and that the Press, which introduces the poison, should be made, universally, to furnish the antidote!

We extract the address of the Rev. William Jowett, as it contains a narrative of interesting circumstances, in which he bore a share:—

I feel in some degree happy, that it should fall to my lot to address this Meeting, after the eloquent appeals which you have just heard; because, as an invalid, this circumstance furnishes me both with an apology and a motive for passing over my ground as quickly as possible: but, having been announced as one of the Secretaries of the Malta Bible Society, I should fail in my duty, were I not to express our deep debt of gratitude to this Society.

Perhaps few persons have more reason than myself to feel the greatness of this debt; for, having assisted at the first institution of our Malta Society, when we formed a resolution that the Version of Archbishop Martini should be the only Italian Version circulated by us, I knew at that time of only one copy of that work without notes in the island, and that single copy was in my possession. In a small company of Christians who assembled at my house for the purpose of reading the Scriptures, that copy was used: we read it in turn; and I have seen at my table the Syriac, the Arabic, the Hebrew, the Greek, the German, the English, the French, and the manuscript Maltese Scriptures, in the hands of the different persons assembled; while this single copy of Martini went round from hand to hand, and each read five verses in his turn.

While we are bound to thank the Bible Society for giving us the Italian Scriptures, I may also state, that, not only was the scarcity of the Scriptures great, but the necessity for them also was evident from the desire to obtain them: and, in order to show how unacquainted with them many persons in the Mediterranean are, I might mention, that, one evening, one of our company, who had not arrived when we began reading, having entered the room, and it being announced to him that we

were reading in the Gospel of St Luke, he knew so little where to find the place, that he was looking for it in the Revelations.

The Churches of Greece, I hope, are reviving: and, while hearing the Report, I was happy to observe one thing, that though mention was made of Catholic and Protestant opponents, not one word was said of Greek opponents. Yet there is great reason for hastening to give the Scriptures to Greece; since not only in England, in France, and in Italy, may infidelity be found, but I have seen even on the classic soil of Greece the works of Voltaire.

But I must proceed to offer a few observations respecting Abyssinia, and that remarkable version of the Scriptures in the Amharic Dialect, to which the Report alludes. Were all the circumstances of this version detailed, they would prove, that, although we may readily admit that miracles have ceased, yet there is often such a Providential coincidence of unforeseen circumstances, as evidently declares a work to be of God. Such circumstances have often occurred in the history of the Bible Society, and the present instance seems to call us to take our stand in Abyssinia. This version was undertaken, so far as appears on the face of printed documents, from motives chiefly literary; and thus we see how it pleases God to bring in the aid of literature, to promote His own glory. It was about the year 1806, a period when this Society had not long existed, and when it had yet to struggle through domestic controversies, the report of which never reached, and I trust never will reach the feudal chieftains and hardy mountaineers of Abyssinia, that this work was commenced in Carro, by a learned native. At the moment when I first entered on negotiation with the proprietor of the work, he had just received an interdict from Rome, which virtually restrained the printing of it. Had it taken its course to the Vatican, it might have slumbered there for centuries, instead of reaching, as it now has done, our literary friends in the Universities, by whom it will be prepared for the service of this Society.

How honourable is this event for our Country! Nearly twenty years have elapsed, since the British Name was made known at the mouth of the Nile, by the thunder of our canon. I have twice passed over that scene, by day and by night: all was still and calm; excepting the name of "Nelson's Island," there remains no memorial of the ha-

voc and destruction, the groans and misery which that scene once witnessed. There was silence still as death! Far different is the character in which you will now make our Country to appear. Yours it is to visit the coy sources of the Nile with the Abyssinian Scriptures—to bring peace to the afflicted Natives—and to teach them a song of praise, which they will prolong for ever in the realms of bliss above. Nor can I believe that the blessing of this work will be confined to Abyssinia. Sure I am that Christianity once re-animated in that country, whether she look to the right, to that land now falsely called “Arabia the blessed,” or, to the left, over those dense and barbarous regions of Africa which no man ever yet called Blessed—she will certainly impart her benign character, and scatter blessings on every side.

I feel reluctant to say anything which might seem personal, yet perhaps I might claim the congratulations of this Assembly, when I state that this is to me the anniversary of the day, when, for the last time, I trod the shores of Alexandria, ready to embark on the morrow with this invaluable treasure. Never did I feel so overwhelmed in the prospect of a voyage; Abyssinia seemed to me to say, “*Omnia mea tecum portas.*” Now these anxieties are exchanged for gratitude and joy.

Your congratulations, however, are perhaps more justly due to One, whom your Lordship brought to our recollection early in this Meeting, and whose absence and indisposition we all so much regret: when I allude to him, and to his interest in Africa, I feel myself as nothing. In these days of enterprise, that man is not to be accounted the weary and worn traveller, who can relate a few hair-breadth escapes from death; but he rather, who, conflicting for twenty years with the storms of parliamentary debate, till he dropped anchor safe in the successful measure of the abolition of the Slave Trade, even then enjoyed but little rest, but has ever since, for these fifteen years, been on a ceaseless cruize, chasing the Demons that yet scowl misery on the shores of Africa, and defiance to British benevolence. But, my Lord, when that distinguished individual whom we so highly honour, and not more honour than love, reflects on this great acquisition for Abyssinia, and combines with it the success which has attended the Missions on the Western Coast—when he remembers, that *as the lightning cometh from the east, and shineth unto the west,*

*so shall the coming of the Son of man be*—he may yet indulge hope for that afflicted Continent: and should his present sickness be even unto death, he may lay his head with composure on his dying pillow, and feel that for Africa, as well as for himself, there is a more blessed region in prospect, *Where the wicked cease from troubling, and where the weary are at rest.*

In reference to the same quarter of the world, Lord Calthorpe expressed his gratification, as his Lordship had done at the Meeting of the Church Missionary Society, at the state of many of the Liberated Negroes in Sierra Leone:—

I cannot forbear referring to another scene of this Society's exertions, which seems to me to afford the most satisfactory evidence of the success which has attended its foreign operations.—The beneficial effects which have resulted from the dispersion of the Scriptures in Africa, have been already proved by the pleasing information that the funds of this institution have been aided by contributions received even from that interesting portion of the globe; and I have just had put into my hands a paper, containing evidence of the same fact. It may, however, be right, before I read any part of it, to guard gentlemen from expecting any report to come to us from that Continent clothed in the ornaments or excellency of human language; but I am persuaded, that such accents of faith and hope will not the less recommend themselves to our hearts, when they strike upon them with something of the unspeakable charm of guileless infancy. The extract which I am about to read is from a Report of a speech made at the Meeting of the Bible Society in Sierra Leone:—

“Gentlemen—Excuse me, for I can't talk plain. I thank the Lord that he has performed this great work—that he has sent the Bible. I was sold twice in my country; and it has pleased the Lord to bring me in this colony. When I was brought here first, I was ignorant—I was blind—I knew nothing of Jesus Christ. I saw some people go to pray to God, but I did not know what they were about. It has pleased the Lord to send His servant with the Bible; and when he preach and proclaim the Word, then the Word struck me—then my eyes opened, and I saw what I am. By this I see the Lord pitied poor men.

About four years ago I was in the way of sin, but it has pleased the Lord to lift me up with His mighty hand. The Lord says, *Search the Scriptures: there you shall find eternal life.* I do search them, and I know the Word of God is the truth. God is no respecter of persons."

I have, perhaps, been the more disposed to introduce this extract, because, I confess to my own mind nothing can more strikingly manifest the sovereignty of Divine Grace and the real greatness of Christianity, than when its influence is thus shown on those who were lately the most despised of the human race. There is something in the attestation thus borne to the simple, original, and inextinguishable character of Christianity, which is in the highest degree consoling and elevating to the mind: and I am sure that the satisfactory evidence which we have thus afforded to us of the growing faith and hope and consistency of this poor African, will not lose any of its proper and delightful influence on our own minds, because we find, that, by it and the Resolution which I hold in my hand, the very extremes of human society are, as it were, brought into close proximity in the support of this great cause; and I am convinced, I could scarcely have adduced a proof of the benefit of this Institution more remarkable, than when it is found awakening such feelings in the minds of those who have but lately acquired the privilege even of human beings; and that I could not have brought forward an instance more gratifying to the illustrious Individual now present, who has always distinguished himself by his exertions in behalf of the unhappy negro race.

This allusion of his Lordship was to his Royal Highness the Duke of Gloucester, to whom and the other members of the Royal Family who patronise the Society, his Lordship was about to move the thanks of the meeting.

We quote another happy allusion from his Lordship's Address. In speaking of the prosperity of a Kindred Society recently established in France, he said---

Recollecting, as we all too deeply and painfully must recollect, those occasions of jealousy and of bitter and almost perpetual discord, which have existed between that nation and ourselves, it is peculiarly delightful to find ourselves

now allied to her by a tie of the closest and most endearing nature: and, from the experience which we ourselves have had of the growing and diffusive nature of all such institutions, we may not unreasonably hope, that the day is not far distant when this Society, existing in a country so rich in all the productions of nature and in the active and enterprising genius of her people, will give to that genius a new and powerful direction: and will lead her as a compensation to herself for that submission which she for some time showed to an inglorious tyranny, to acknowledge deeply and heartily the supremacy of that Almighty Potentate, who is King of Kings and Lord of Lords, and afford this high and noblest illustration of that loyalty to her monarchs for which formerly she was so distinguished; and, by such a devotedness, acquire a glory and a greatness far surpassing any which she has hitherto experienced: and, carrying forward our hopes to that period, when, after having thus consecrated that charter of Liberty which is continually, I trust, obtaining fresh strength and deeper foundation, if she should still form plans of foreign conquest, that they will be such as to excite not only no apprehension, but to command our most active co-operation—when her foreign achievements will resemble those which this Society is now carrying on, when her martial spirit will show itself by sending to the darkest regions of the earth that light and those blessings which we ourselves enjoy in such fulness---blessings which will, perhaps, by this new alliance be most effectually distributed through every part of the earth.

#### JEWS' SOCIETY.

##### THIRTEENTH ANNIVERSARY.

The Annual Sermon was preached on Wednesday evening, the 2d of May, at St. Paul's Church, Covent Garden, by the Rev. William Bushe, M.A. Rector of St. George's, Dublin, from Num. x. 29. The collection amounted, with 20*l.* added afterward, to 59*l.* 1*s.* 11*d.*

At the Annual Meeting, which was held at twelve o'clock, at the King's Concert Room in the Hay-market; Sir Thomas Baring, the President, in the chair: the Report was read by the Rev. C. S. Hawtrey, one of the Secretaries.

The Resolutions noticed the following circumstances, as encouragements to

perseverance in labour and in prayer on behalf of the House of Israel:—

The numerous and unquestionable testimonies received from abroad, of a general and simultaneous spirit of inquiry among the Jewish people in various parts of the world—an increasing readiness among them to receive Christian instruction—the actual conversion of many individuals, in distant and unconnected places, to the faith of the Gospel—the growing feeling of compassion, in various parts of the world, toward the House of Israel—the translation of the New Testament into the Judeo-Polish Language, by the Rev. B. N. Solomon—his recent ordination as Priest; and the renewed invitation to him of Prince Galitzin, under the auspices of His Imperial Majesty, to exercise his ministry among his Polish brethren—the report of those persons who have visited the countries in which the Jews most numerous reside, of the probability of success, under the Divine Blessing, to the labours of Missionaries among them—and the consequent establishment, by the Society, of a Seminary for the Education of Missionaries to the Jews.

The receipts of the year had amounted to 10,789*l.* 18*s.* 2*d.*, and the expenditure to 13,137*l.* 16*s.* 1*d.* One item of this expenditure, that for building the Schools, amounting to 2382*l.*, will not again occur.

The sum of 106*l.* 1*s.* 6*d.* was collected after the meeting.

#### NAVAL AND MILITARY BIBLE SOCIETY.

##### FORTY-FIRST ANNIVERSARY.

On Tuesday, May the 8th, at twelve o'clock, Admiral Lord Gambier having taken the chair at the Annual Meeting, held in the King's Concert Room in the Haymarket, the Report was read by Major Close, one of the Secretaries.

The Resolutions notice, with thankfulness—

The unprecedented and regularly increasing desire to become possessed of the Holy Scriptures, manifested by the objects of the Society's bounty.

Of another Resolution we copy the principal part—

—While this Meeting desires to express its grateful sense of the important and continued advantages derived from

the sanction and facilities afforded in the supply of the army with the Holy Scriptures, by the Circular Letter dated 8th June, 1818, inserted in the Standing Orders of the Army, by His Royal Highness the Commander in Chief—it would hail, with peculiar interest, the prospect of some facilities of a similar nature being afforded in the Navy under the sanction of the Lords Commissioners of the Admiralty, with the hope that the British Sailor, in common with the British Soldier, may have the offer of becoming possessed of a copy of the Holy Scriptures. And this Meeting cannot but record its sense of obligation to the First Lord of the Admiralty, to whom in the first instance, the Committee applied as one of the Vice-Presidents of the Society, for the very prompt and liberal attention which his Lordship gave to the propositions submitted for his consideration, and which are now before the Lords Commissioners of the Admiralty for their Official Sanction.

The Net Receipts of the year had been 2348*l.* 4*s.* 4*d.*, and the payments 2317*l.* 7*s.* 7*d.*: and the Society is under engagements to the amount of 1943*l.*

Upward of 10,500 Bibles and Testaments had been distributed in the course of the year.

After the Meeting, Subscriptions and Donations were received to the amount of 49*l.* 12*s.*; and the sum of 87*l.* 3*s.* was collected at the Doors.

#### LONDON MISSIONARY SOCIETY.

##### TWENTY-SEVENTH ANNIVERSARY.

The Sermons at this Anniversary were preached as follows:—Wednesday Morning, May the 9th, at Surrey Chapel, by the Rev. George Clayton, from Eph. ii. 11, 12. *Wherefore remember that, at that time, ye were without Christ*—the same Evening, at the Tabernacle, by the Rev. Thomas Craig, of Bocking, from Acts xx. 24—Thursday Evening, the 10th, at Tottenham-Court Chapel, by the Rev. John Brown of Biggar, N. B. from 1 Chron. xxix. 5, last clause—and on Friday Morning, at St. Bride's Church, Fleet-Street, by the Rev. Dr. Williams, of Stroud, from Matt. ix. 36. Discourses in Welsh, for the benefit of the Society's Welsh

friends resident in London and its vicinity, were preached, at Surrey Chapel, on Tuesday Evening, May the 15th—a first, by the Rev. David Peter, of Carmarthen, from Psalm lxxxvi. 9, 10; and a second, by the Rev. John Elias, of Llanfechell, in Anglesea, from Isaiah xlix. 9

The Annual Meeting took place on Thursday Morning, at Great Queen-Street Chapel, the Treasurer, William Alers Hankey, Esq. in the Chair.

The Report having been read by the Secretary, the Meeting was addressed, in making or seconding Resolutions—by the Rev. Dr. Bogue, of Gosport—the Rev. William Ward, from Serampore—the Rev. Rowland Hill—the Rev. John Brown, of Biggar, N. B.—the Rev. Dr. Steinkopff—the Rev. Isaac Saunders—Lieut. Col. Munro—Edward Philips, Esq.—the Rev. Joseph Taylor, one of the Secretaries of the Wesleyan Missionary Society—the Rev. J. A. Coombs, of Manchester—the Rev. James Jackson, from Yorkshire—the Rev. J. M. Ray, of Sudbury—the Rev. Joseph Slatterie, of Chatham—the Rev. John Campbell—and the Rev. W. B. Williams, of Homerton.

Unusual interest was connected with this Meeting, by the attendance of a Madagascar Chief, and by the arrival of Mr. Campbell from his Second Voyage to South Africa.

We stated, at p. 26 of the Survey, that Governor Farquhar being about to send from Mauritius a Commissioner to Radama, the principal Chief of the neighbouring part of Madagascar, Mr. David Jones, the Society's Missionary, then waiting at Mauritius for an opportunity of re-establishing himself at Madagascar, had obtained permission to accompany the Commissioner. Mr. Hastie, the Commissioner, introduced Mr. Jones at the Court of Radama as his particular friend. Mr. Jones availed himself of this opportunity to promote the object of the Society with reference to Madagascar. The King, being satisfied with the views of the

Society, consented that Mr. Jones should write to the Directors for Missionaries to instruct his people in the knowledge of Christianity, provided a number of Artisans accompanied them; as he was solicitous that his people should be instructed in the useful Arts, as well as in Religion. He himself afterward agreed to address the Directors to the same effect; and the following is a Translation of his Letter:—

Radama, King of Madagascar, to the Missionary Society, usually called the London Missionary Society.

Gentlemen—

When the Treaty was concluded between me and Governor Farquhar, which has for its object the cessation of the exportation of Slaves from the Island of Madagascar, the Missionary, Mr. David Jones, accompanied the Commissioner from the British Government, and arrived at Tananarive, the capital of my kingdom; with the intention of paying me a visit to solicit from me leave to settle, with other Missionaries in my dominions. Having informed myself of his profession and mission, I acquiesce with much pleasure in his request.

Mr. Jones, your Missionary, having satisfied me that those sent out by your Society have no other object than to enlighten the people by persuasion and conviction, and to discover to them the means of becoming happy by evangelizing and civilizing them after the manner of European Nations, and this not by force, contrary to the light of their understandings—therefore, Gentlemen, I request you to send me, if convenient, as many Missionaries as you may deem proper, together with their families, if they desire it; provided you send skilful Artisans to make my people workmen, as well as good Christians.

I avail myself of this opportunity, Gentlemen, to promise all the protection, the safety, the respect, and the tranquillity, which Missionaries may require from my subjects.

The Missionaries who are particularly needed at present, are persons who are able to instruct my people in the Christian Religion, and in various trades, such as Weaving, Carpentering, Gardening, &c.

I shall expect, Gentlemen, from you, a satisfactory answer by an early opportunity.

Accept, Gentlemen, the assurance of my esteem and affection,

(Signed) RADAMA, King.

We are happy to state that the treaty here referred to was concluded. One condition of this treaty was, that twenty Madagascar Youths should be sent—ten to Mauritius, and ten to England—to be instructed in such Arts as may be beneficial to their native country.

The Chief who attended the Meeting is named Rataffe, and is brother-in-law to Radama, by whom he has been sent to this country on a Mission to Government. He was accompanied by a Secretary, an Interpreter, and four of the Youths who are come to England for instruction.

In reference to the Mission to Madagascar, Dr. Bogue observed, in moving the adoption of the Report—

You have now heard of a new field opened in the Island of Madagascar—an island larger than England. You have heard the letter of the king of that island. Pomare, king of Otaheite, has sent various letters; and now the king of Madagascar honours us with a letter, and invites us to send over to his country to instruct his people.

Satan appears to have employed all his art to make the people of Hindoostan very religious. But false religion makes them worse: it has seized and polluted their whole souls; and it may be said that it is the most difficult thing in the world to eradicate such impressions: it is so, and we might despair, were we not assured that the power of God can surmount every difficulty, and turn men, in the most unfavourable circumstances, from the kingdom of Satan to the kingdom of God.

Madagascar presents a different field. There, Satan's aim has been to keep them without religion: for they have no established religion, no priesthood, no temple—only once or twice in the year, some acknowledgments to the Sun, as the author of their comforts. Here then is a people exempt from superstition, who have no religion: but the Gospel is able to give them one, and to communicate the best kind of religion to those who at present have no religion at all.

The arrival of Mr. Campbell was another circumstance which gave great

interest to this Meeting. Having embarked at the Cape, on the 15th of February, on board the "Castle-Forbes," in the hope of reaching England in time for the Anniversary, he was just able to accomplish his purpose: for, leaving the ship, in the pilot-boat which met her in the Channel, he landed at Portsmouth on Tuesday, May the 8th; and, travelling all night, arrived in London on Wednesday morning, about three hours before the commencement of the Service at Surrey Chapel. In his Address to the Meeting, Mr. Campbell gave a brief account of his journey beyond Lattakoo; some particulars of which our readers have already seen in the first volume.

We quote another passage from the Address of Dr. Bogue, because it enforces attention to that important subject—expectation and desire of the abundant influences of the Holy Spirit—which we wish to impress most strongly on our readers:—

Some worthy men have said that we cannot expect great things in the present generation: we may translate the Scriptures, preach the Gospel, or establish Schools; and some of those who are young may live to see the fruits of these labours. But I am not satisfied with this. I wish to see more done for the propagation of the Gospel; and I wish to have it impressed on my mind and yours, that there is a more abundant effusion of the Holy Spirit needful to render the Gospel efficacious.

There have been two grand eras of the propagation of the Gospel, and I consider the present as the third. The first was in the preaching of the Apostles: they had the advantage over all others, by working miracles; so that there was no man who had reason, but must have seen that these men were from God: but they could not change the heart—the grace of God alone could do that, and this was graciously afforded. The other remarkable era was at the Reformation from Popery, when the Spirit of God was diffused over the nations of Europe, and many millions were brought to the knowledge of true Christianity.

But we must lament, that there has not yet been, since the Missionary Spirit was roused in this country, such a remarkable effusion of the Spirit, either

here or abroad, as we should anxiously wish for, and use the means to obtain. It should still be hoped and prayed for: and then glorious things will be declared, in the future Reports of this and of other Societies.

Many persons being unable to obtain admission at the Meeting, several hundreds, at the suggestion of some friends, repaired to Gate-street Chapel, not far distant. They were accompanied, at the solicitation of the Secretary, by the Rev. John Clayton, jun., who addressed to this suddenly-collected assembly a short Discourse, and read a part of the Report, until the arrival of Mr. Campbell, who gave a brief detail of his late journey, when the Report was finished, and a collection made, which amounted to 22*l*.

The receipts of the year had been 26,174*l*. 4*s*. 3*d*. being an increase of 764*l*. 7*s*. 11*d*.; while the disbursements, amounting to 27,790*l*. 17*s*. 1*d*., had increased by the sum of 1645*l*. 6*d*.—leaving a balance, on the last year's account, of 1616*l*. 12*s*. 10*d*. against the Society.

The Treasurer is under acceptance for 2000*l*. drawn by the Society's Agents at Calcutta; making the total amount of the expenditure above the receipts, for the twenty-seventh year, 3616*l*. 12*s*. 10*d*.

The Sacrament of the Lord's Supper was administered, on Friday, at Sion, Silver-street, Tonbridge, and Orange-street Chapels.

The collections at the different places were as follows:—

	£.	s.	d.
Surrey Chapel . . . .	441	0	0
Tabernacle . . . . .	142	9	6
Great Queen-street Chapel	229	18	6
Gate-street Chapel . . .	22	0	9
Tottenham-Court Chapel .	200	10	0
St. Bride's Church . . .	108	3	0
Sion Chapel . . . . .	134	14	6
Orange-street Chapel . .	80	16	6
Silver-street Chapel . .	42	5	2
Tonbridge Chapel . . .	40	10	0
Welsh Services, Surrey Chap	34	9	1
	£.1476	17	0

## Miscellanies.

### CONTRIBUTIONS TO THE UNITED FOREIGN MISSIONARY SOCIETY,

*During the month of July, 1821.*

Quarter's interest on 6 per cent. stock - - - - -	\$ 79 50
A dividend on 16 shares in the New-York Insurance Co. - - -	32 00
From Washington, for the Tuscarora and Seneca Nations of Indians -	225 00
From the Aux. Miss. Society at Bedminster, in New-Jersey, by the Rev. Mr. Hardenburgh - - - - -	36 00
From Eliakim Reed, Esq. Greenville, Green county, New-York, by the Rev. David Porter, of Catskill - - - - -	100 00
From the Monthly Prayer Meeting in Dr. Romeyn's Church for July -	8 50
From the Young Ladies in Danube, state of New-York, by the Rev. Dr. Spring - - - - -	2 00
Total	\$ 483 00

WM. WILSON, *Treasurer.*

Since the publication of our last number, we have the melancholy tidings of the death of the Rev. Dr. Worcester, the intelligent and laborious Secretary of the *Board of Commissioners for Foreign Missions*. He died at Brainerd, on the 7th of June. "His mortal remains" are entombed on Missionary ground; "his spirit has returned to God, whom he faithfully served in the Gospel." We can, at present, only add, that in the death of Dr. Worcester, not only the Board of which he was a distinguished ornament, but the Missionary cause throughout the world, has sustained a loss of no ordinary magnitude.

Several articles of interest, intended for the head of Miscellanies, are omitted for want of room. We shall endeavour to insert them in our next.



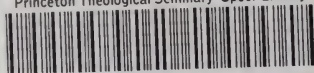


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